UNITED CHURCH HERALD

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VOL. 3, NO. 23 DECEMBER 15, 1960

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SERVANTS OF THE CHURCH

Roger Hazelton

The Relevance of Christmas

Page 7

FROM THE CO-PRESIDENTS' VIEWPOINT

AGAIN it is Christmas time! This co-president thinks of two recent readings. They seem at first to have no connection. Because they came to mind almost simultaneously, I shall follow both briefly.

One is the inevitable line for everyone's Christmas meditation. By the angel Gabriel God promised Mary to ". . . give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

Christ's Kingdom

It would be difficult, probably impossible, to find among those who read these lines a single person who does not believe with all his heart that God has been faithful in keeping this promise. However they interpret the birth story in Luke's Gospel, there is one fact they all know—Jesus. They all know that he does reign over the "house of Jacob." God's Israel is his domain. Of this commonwealth he is the sovereign. None in our household of faith ever has seen the boundaries of Christ's kingdom or so much as imagined that it has an end.

This they all know and Christmas is the occasion to celebrate the grace of God, whose unpredictable, incomprehensible love broke into the line of human history and in Jesus of Nazareth became the Savior. No wonder Mary sang: "My soul doth magnify the Lord. . . ." No wonder the heavenly host cried: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" No wonder men and women throughout the whole church sing, "Glory to the newborn king. . . ." The church has a king, a *Koenig*, one who is able, one who can.

The second reference is to Prof. Roger L. Shinn's study outline for the new United Church Curriculum. There he writes: "Even the best efforts usually fail if they go after the wrong goals. When the mighty fortress of Singapore fell in 1942, the reason was not lack of preparation or effort; the trouble was that the huge guns, set in permanent emplacements, all pointed out to sea. The battle plans assumed that the target would be a naval fleet. When the attack came from the jungle in the rear, the fortifications were useless. The guns were still big and powerful but they faced the wrong direction."

Christmas is the reminder extraordinary that ours is a God of reconciliation. Christmas points to the church as the instrument of God's continuing ministry of reconciliation. Christmas is a time for the church to be self-conscious, in a measured, disciplined way—self-conscious that Christ is its head and that God's promise still is controlling, ". . . and he will reign . . . for ever; and of his kingdom there will be no end."

The writer, for the first time in 1960, saw Christmas lights and trees being installed in Cleveland on November 7. It seemed early for Christmas decorations. Probably the church was not responsible for these reminders of Christmas. More likely the move was by the merchants or a civic committee. Without question the Christmas symbols were being pointed at prospective shoppers. In any event the church needs to take thought about when and where it sets up its Christmas decorations and about the choice of a public toward which it points them.

It will be popular and comfortable for the church to point its Christmas trees and homilies at the new President and the Congress. It is entirely proper for it to hold a plumb line alongside them to take a measure of their righteousness. It is defensible and proper for the church to point its Christmas message at the predicament of modern man for in that quarter a salvage task force is urgently needed.

It surely is good for the church to point its Christmas story at people in general for they are the world that Christ came to save. But it will be sad indeed if the church makes the mistake of training its big guns in any one of these directions and then sets them in permanent emplacements.

Christmas Proclamations

For the church has a task of reconciliation to be accomplished within itself. Even in the development of the United Church of Christ there have come strains upon fellowship, tensions in people's hearts and preoccupation with other than basic concerns of the kingdom.

Numerically, these may not be many, but as with the value of life itself so here numbers are irrelevant. We need to keep the signs and affirmations of Christmas free to point in any direction. Perhaps we need most of all right now to point our Christmas proclamations and demonstrations of the reconciling power of the love of God, the fellowship of our Lord Jesus Christ and the communion of the Holy Spirit toward one another. Long since we have found our oneness in Christ. We must now find the way to express it. If we would, we could not escape the truth that ". . . of his kingdom there will be no end."

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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COVER STORY: "Madonna of the Stars" was painted by Heung Chong Kim, art teacher in a Christian girls' school in Korea. "It has an innocence we have almost forgotten exists," remarked a member of the selection jury. It could be any young mother aware of the wonder in her arms except that the star, the light and stable remind us of an added dimension.

This painting, printed in the form of a small and attractive Christmas card, may be obtained from the Committee on World Literacy and Christian Literature, 475 Riverside Drive, New York 27, N. Y. Proceeds from sales go directly to providing Christian literature in more than fifty countries and 250 languages.

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Customs and colors blend as Islanders sing . . .

MELE KALIKIMAKA

in our 50th state

The soft, melodious voices of the Naone family of Honolulu blend in familiar Christmas carols translated by early missionaries.

Dressed as the shepherds of old, three young Islanders do their best to make Christ's birth a living experience.

In Hawaii children portray the Wise Men bringing gifts of leis *and fruit indigenous to the islands.*

MARIE ELIZABETH DREIER

CHRISTMAS in Hawaii, our fiftieth state, is a holiday season bright with an exotic combination of traditional Christian customs and Polynesian-oriental pageantry. The age-old carols are sung everywhere throughout the islands, commemorating the birth of the Christ child. As early as 1823 the Rev. Hiram Bingham, an American Board missionary, translated "Joy to the world" into Hawaiian and it has been sung here ever since.

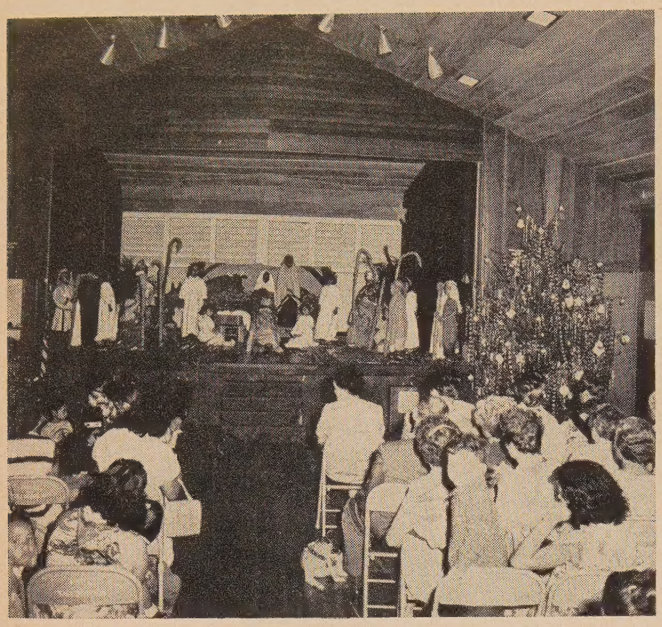
The New England missionaries, descendants of the Puritans, frowned upon joyous celebrations in conjunction with religion. Nevertheless by 1862 Christmas was proclaimed an established holiday by King Kamehameha IV and the first candlelight service was held in Honolulu, followed by a torchlight procession to the gates of his palace. Today Christmas Eve candlelight services draw capacity crowds in churches throughout the islands.

Although palm trees are more in evidence than evergreens, great ships bring in many thousands of Douglas fir Christmas trees from the Pacific Northwest. Practically every Hawaiian home boasts a Christmas tree bedecked with chain garlands and *leis* of shells, seeds and nuts. Mainland tinsel and baubles are then added, linking us with our friends across the sea.

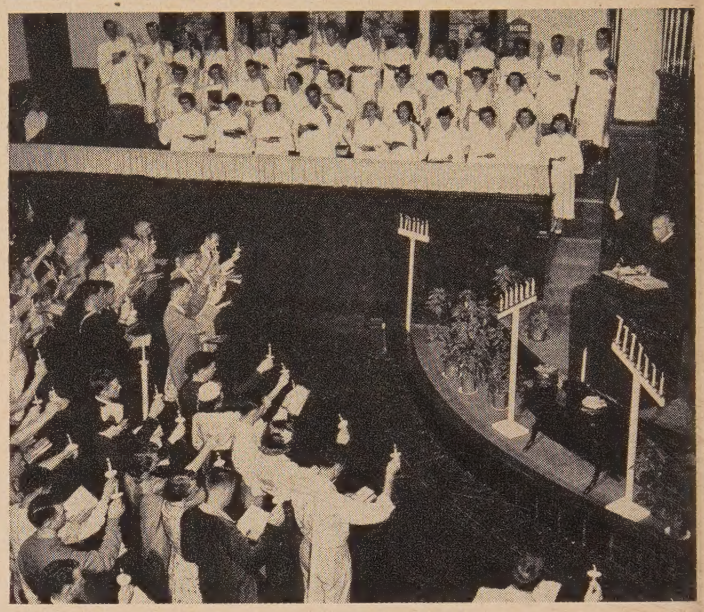
The custom of giving Christmas gifts dates back to 1849 in Hawaii. American Board missionary Amos Starr Cooke wrote in his diary on Christmas Eve: "This evening all are making ready presents for Christmas." He and his wife, Juliette, were charged with the education of the children of the royal family. The idea of Christmas joy through giving, spread by the missionary families, was eagerly appropriated by the Hawaiians, who are always quick to respond to any festivity or celebration.

Whether in downtown Honolulu,

Continued on next page



The nativity pageant is an integral part of the Christmas observance in Hawaii and the biblical story is re-enacted in the churches and schools.



Christmas is a time to remember God's gifts—in the family circle (above) and in Christmas Eve candlelight services held in many churches.

Chinatown, Waikiki Beach or in the shopping centers of the neighboring islands, Christmas shoppers make up an interracial pattern as they select oriental and Polynesian gifts. Parades in which Santa Claus is a prominent figure add to the gaiety and everywhere Christmas decorations are constant reminders that here the customs of Occident and Orient are interwoven.

Nativity scenes are an integral part of a Hawaiian Christmas whether in school, community organization or church. The biblical story is enacted by children of many races, all completely innocent of racial prejudice. Caucasians join Hawaiians, Samoans, Koreans, Chinese, Negroes, Puerto Ricans, Portuguese and Filipinos in making the birth of the Christ child a living experience.

Vacationers flock to Hawaii each year at Christmastide to escape the grip of winter on the mainland. The average temperature in December is 72.9 degrees while the ocean registers a daytime 79 degrees.

A few days before Christmas a special plane is loaded with gifts and sweets by the women of our CC churches. It is sent on its way to Kalaupapa on the island of Molokai. Patients in the Hansen's disease colony there gather first at our "Church of the Healing Spring" where Christian work was begun for the lepers in 1866. They then go to the social hall decorated appropriately for the Christmas party. The spirit of the Christ child becomes very real as representatives of our CC Women's Fellowship share in their Christmas service and distribute gifts.

It is significant that a young Hawaiian lad, Henry Opukahaia, left these shores 140 years ago on the long voyage to New England to free his people from superstition and ignorance. The American Board for Foreign Missions responded to his pleas by sending the first company of missionaries ever to take the gospel to Hawaii. It was these devout men and women who laid the religious, social, educational and political foundations for our fiftieth state.

Marie Elizabeth (Mrs. Nelson C.) Dreier is the wife of the superintendent of the Hawaiian Evangelical Association of Congregational Christian Churches. Photos by Three Lions and Monkmeyer, New York City.

Hawaii now has the most modern schools, a splendid university and several colleges, an art center, museums, excellent medical care and a well-developed program of social-welfare services. Its splendid churches, many of which are interracial, and its state government continue to observe the charge given by the American Board to those first missionaries: "Aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, schools and churches, and raising up the whole people to an elevated state of Christian civilization."

Visitors to Hawaii who exchange "Merry Christmas" for the Hawaiian "Mele Kalikimaka" may be also greeted by "Boas Festas" (Portuguese), "Kung Ho Sen Dan" (Chinese), "Shuku Kulisumasu" (Japanese), "Maligayang Pasco" (Filipino). But they all mean "Merry Christmas." Here the song of the angels—"Peace on earth, good will toward men"—lives in the hearts of men of all races. In this true Christmas spirit all of us send warmest greetings to the mainland readers of *United Church Herald.*

The Relevance of Christmas

THE return once more of Christmas, the season when believers the world over pause for a few brief hours or days to celebrate the great act of God on which their faith is founded, compels responsible Christians to ask: "Granted that Christmas is a welcome period of unqualified warmth and good feeling among friends, of family observances hallowed by affection and of worshipful adoration observed in a spirit of love and holiness, is it and is its message truly relevant and of vital moment today?"

Is Christmas more than an emotional outlet, more than tinsel and ornament to brighten for a short time our somber days? Is it more than a legendary tale of poverty and humiliation transmuted into glory and eminence? Does its central message have a significant function and role in our secular culture, interested primarily as it is in a calculable world without dimensions of depth and height? Is it likely that our divided and vindictive world will ever pay serious heed to the spiritual and ethical implications of the Christ event? Indeed, the plight of man appears so desperate, the peril of the nations so fearfully immediate and the situation so affrighting that many are tempted to ask: "How can reasonably intelligent persons in our day take stock in Christmas' bland assertions?"

Amid this expressed and unexpressed skepticism about the relevance of the Christmas message, it is our conviction that the light that flamed in the sky over Bethlehem centuries ago still shines brightly today. It did not go out during the last violent decades of the Roman Empire, nor during the long midnight of the Dark Ages, nor during any of the stupendous and cruel changes in the life of mankind. It has survived two world wars. Nor has that light been diminished by the fierce blazes and fiery artifacts projected by scientists into space beyond the open skies.

We turn, therefore, to that persistent hope by which the pages of Holy Scripture are illumined: the prophetic hope in the Old Testament, the apostolic hope in the New. Is it any wonder that before her child was born, "Mary kept all these things, pondering them in her heart"? Does it not seem natural that a great star should have led the Wise Men to Christ's manger-crib, that a host of angels should have chorused to an audience of shepherds: "Glory to God in the highest and on earth peace among men"? Is it not meet and right that, amid the trivialities of our daily routines, we ourselves should raise our voices with expectant joy in the Magnificat (*Luke* 1:46-55)?

Beyond the seeming irrelevance of Christmas stands its triumphant certainty. The ground of our assurance, the basic ground, is a stanch belief in God's redeeming love, revealed each day of our lives but supremely in a cradle at Bethlehem where a mother brought forth her first-born son whom she called Jesus. The remembrance and acceptance of this act of God make it possible to go forward with good faith and firm resolve.

Lessening of Tension in Middle East?

ACCORDING to a reliable November 19 report, all ten Arab states—despite the long-standing inter-Arab rivalries—are proposing "to build the 900,000 Palestinian refugees into a political entity, recruit and train an army from among them and then set them to work harassing Israel." Despite this fantastic tale and other indications that the sputtering fuse on the Middle East time bomb is flaring once again—at the very time of year when Christians throughout the world are preparing to celebrate the Palestinian birth of the Prince of Peace—it is our conviction that there are new elements of hope in that turbulent area.

Although the above proposal is in line with the avowed determination of Egypt's truculent President Nasser—"a hero in search of a role" as our friend Robert St. John describes him in a new biography—to "crush" Israel, it must be pointed out that the Arab states are deeply divided over this anti-Israel maneuver. What appears to be happening is that the Pan-Arab idea, vehicle for Nasser's imperialism, is being frustrated by independent Arab nationalism.

Another chance thus appears to have arrived for bold decisions and imaginative action on the part of the United Nations, supported unqualifiedly by the United States. We do not wish to minimize the obstacles to Middle East accord and understanding. The area has long been in the throes of "the revolution of rising expectations." At the same time there has developed bitter resentment toward Western nations, fomented in part by Russia. What may be done?

There must be renewed inducements to the Arab states to meet with Israel and to bring to an end their simmering twelve-year-old conflict and we are happy that the new U.S. Administration has pledged itself to sponsor such an effort soon after its inauguration. A reasonable program must embrace a guarantee of national boundaries, including those of Israel; the resettlement of Arab refugees (with some of them returning to Israel); the development of the Jordan Valley irrigation projects to the joint benefit of Israel and the Arab states; the right of each nation to be immune from border penetration, "indirect aggression," boycott or blockade; and multinational economic aid with no political strings attached. These proposals are not altogether new but so far there has been no strong effort made to implement them. Meanwhile, the area is a threat to peace.

Even with an armament race in progress in the Middle East, there may still be time to cooperate with these people —Turks, Kurds, Copts, Iranians, as well as Arabs and Israelis —in actualizing their legitimate aspirations and, at the same time, in fostering a spirit of reconciliation in this area where tension has existed for so many years. The dispute between the Arab states and Israel is susceptible of settlement. But there is no time to be lost. avm

What made the Wise Men wise?

HAROLD C. PHILLIPS

THE Wise Men in the Christmas narrative were wise in that they were learned in the lore of their time. They were probably astrologers, men who by studying the heavens, so it was thought, could predict the events of earth. However, it is not for their alleged knowledge of the stars that we call them wise, for indeed that knowledge has passed away. Astrology has become astronomy, even as alchemy is today chemistry. But the three men who journeyed from the East bringing their gifts still deserve the title "wise men."

Star of Bethlehem

Why were they wise? For one thing, they acted on the vision that had come to them. "We have seen his star in the East, and have come. . ." It is conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see but the light we follow that makes us wise.

The Star of Bethlehem may be regarded as a symbol of any gleam of truth God sends to us. Peter saw a star. He had been reared in a tradition that was wont to regard those of a particular race as having a unique if not exclusive monopoly on God's love or concern. To him, however, came the vision of a great truth—the inherent dignity and worth of man in the sight of God regardless of race. Presently there was a knock at his door—messengers from Cornelius, the Gentile. And like the Wise Men, Peter acted. He journeyed to Cornelius, to whom he said: "You . . . know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean."

No sky is ever completely starless. Even this dark world of our time has its star—the promise of a world community. It is not easy to follow that star today. It was not easy for the Wise Men to follow their star. They came from afar. They confronted, as we do, Herod's government, one of ruthless tyranny. But they persevered. Those who seek peace through the United Nations and pursue it may be called daydreaming idealists. "We have always had wars, and we always will," some people say. But even as the Wise Men persevered despite obstacles, so must we.

Nor is your life or mine without its star. As William Law put it: "When the first spark of a desire after God arises in thy soul . . . give all thy heart unto it . . . follow it . . . it will lead thee to the birth of Jesus in thine own soul." The tragedy of many of us is not that we have not seen his star, but that we have not journeyed in its light. The Wise Men not only saw, they followed. That is one reason why they were wise.

The Wise Men were wise because they were internationally minded. One of them, tradition has it, came from India, another from Persia, the third from Chaldea. And they journeyed, these three kings, across deserts to a small village in what was to them a foreign land. Their love of country, their pride of race, might have made them nearsighted or might have destroyed their capacity to be fair or objective in their judgments of others.

We need the wisdom of these men today, especially we Americans. We are so "sold" on our standard of living that we tend almost unconsciously to judge other people by our materialistic measurements. So we miss the enduring values that may inhere in their cultures. Measured by our standards, would we have been greatly impressed by what the Wise Men saw in Bethlehem? Here was a little baby, the son not of wealthy or socially prominent people, who was cradled not in a palace but in a stable. How often do we miss significant values because they appear in such unlikely places? But these men did not. They were wise. They looked beyond the outward trappings to eternal truth. If we shared the Wise Men's wisdom, while we should not love our country less, would not our understanding and appreciation of other peoples increase?

'Cooperate or Perish'

Their international outlook is seen also in their apprehension of the universality of Christ. Their own gods were national deities. But in uniting around the cradle of Jesus they found that which transcended nationality. Did they not see in Christ God's answer to many of our conflicts?

This problem of finding that in which men can cohere is no longer academic. It is first on the agenda. We cannot put it off. Everything seems to be saying: "Cooperate or perish." Is Christ the link to bind the nations together? These foreigners who came from different countries to find, as they stood around the manger, that they were no longer foreigners but brothers in a shared experience—were they mistaken or supremely wise?

The Wise Men were wise because they realized the importance of worship. "We have seen his star in the East, and have come to worship him." They came not out of curiosity, to talk about him. They came to worship him.

What is the meaning of worship? It is the orienting of life Godward. It is coming just as we are with our limitations, our failures, confusions, doubts, fears, griefs, sins and turning ourselves Godward, seeking his cleansing, his

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Dr. Phillips, former minister of First Baptist Church in Cleveland, Ohio, is Brown Visiting Professor of Homiletics at Union Theological Seminary, New York City. The engraving by Joseph Gustave Doré is from Philip Gendreau, New York.

light, his love. This is the deepest wisdom.

The late Archbishop of Canterbury, William Temple, without doubt one of the most learned men of our time, had this to say about worship: "To worship is to quicken the conscience by the holiness of God, to gird the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." If worship can do that for us, as genuine worship assuredly does, it is not the path of wisdom to neglect it.

Media of Revelation

Have you ever wondered why the Christmas story grips us so? Each item of the story is not in and of itself so very impressive. Shepherds in the field? Men on a long journey? A baby in his crib with radiantly happy parents? None of these things is so unusual. But in the Christmas story they have peculiar meaning for us because they were all oriented Godward, becoming the media of his revelation. "The angel of the Lord came upon them and the glory of the Lord shone round about them."

In a sense all genuine worship is a revelation of God. It lifts life to a higher level. It turns the light of God upon the commonplace things of earth. It is Jacob's stony pillar transfigured by the divine: "Surely the Lord is in this place." As George A. Buttrick has well said: "People do not live without worship—they die. They sink below themselves when they cease to worship one above themselves."

The Wise Men understood that personality is the key to life's meaning. They did not come seeking gold or oil, but a person. They were led by nature, a star, to that which transcends nature.

Personality is the key to life's meaning, and Christ is the key to personality. So Christmas calls us to develop the God-given possibilities within our own personalities, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."

HORIZON HOUSE

A DOWNTOWN HOME PLANNED FOR FRIENDLY COOPERATIVE LIVING

GUY WILLIAMS

OUT in the strikingly beautiful Northwest, in the city of Seattle, the Washington Congregational Christian Conference will soon build Horizon House, a home for retired men and women. Seattle was chosen because of its scenic loveliness and its mild year-long climate. Both of these factors are important in the life of a retired person.

The dazzling snow-covered Olympic Mountains, the justly famous Puget Sound, the impressive glacier-covered Mount Rainier and the perpetually green Douglas fir trees form the setting for this beautiful city, built on a number of hills. Horizon House will be located close to the top of First Hill, affording a 360-degree view of the horizon. Thus did Horizon House derive its name. A second favorable factor is the climate. Seattle's three coldest months average 42.2 degrees, according to the Weather Bureau, and the three warmest average 64.2 degrees. Rainfall keeps the area green but the annual average is only thirty-three inches. In fact, twenty-one of the twenty-five largest cities in the United States have a heavier rainfall than Seattle.

Typical of the originality of the Horizon House concept is its central city location just six blocks from the metropolitan center. This urban setting is in direct contrast to the antiquated "old folks' home" idea of putting elderly citizens in a rural backwater during their "declining years." The new Horizon House will be one of the finest modern retirement homes in the West. It will be fireproof and special provision has been made for a large recreation and entertainment area.

Operated as a nonprofit organization, Horizon House will be a twelve-story reinforced-concrete building with apartments and other facilities for 250 residents. A seventy-five-car covered garage and an outdoor area will provide ample parking space. A typical single residen-

Mr. Williams is a free-lance writer in Seattle. Architect's drawing courtesy of Durham, Anderson and Freed, Seattle.

tial unit will consist of living area-bedroom, private tiled bathroom, kitchenette, wardrobe, storage and linen closets. Double apartments will have living room and twin bedroom, private bath, kitchenette, wardrobe and storage closets.

In the basement of Horizon House there will be the building services, garage, hobby and game rooms. Here too will be the workshops and studios for wood and metal working, painting, ceramics and sculpture. Facilities for indoor croquet, miniature golf, carpet bowling, pool, billiards and other games will be in the fully equipped hobby and game rooms.

On the first floor of Horizon House there will be a social hall with stage, screen and motion-picture projector, where lectures, amateur plays and related entertainment will enliven the evening hours.

Viewing drawing are (l. to r.) Administrator A. B. Sanders and trustees Kenneth Morford, Archie Hook, Mrs. Harlan Edwards, Charles Norman, Robert Durham.

Well-planned Meals

Other first-floor features are three private lounges with television, a snack bar, beauty parlor, soundproof music room and a library-reading room. An additional hobby room for weaving, leather work and the quieter hobbies will also be on this floor, as well as a chapel for worship and prayer. Also on the first-floor level, Horizon House's spacious-view dining room will serve delicious meals planned and supervised by a dietitian. Switchboard, mailboxes and executive offices will also be on the first floor.

The second floor of Horizon House will be given over to health services and an infirmary. Equipment in the infirmary will include high-low hospital beds and piped-in oxygen. A staff physician, available at all times, will be on the payroll. Registered nurses and aides will be on duty twenty-four hours a day, seven days a week. Other health services will include therapy, a pharmacy, a solarium lounge and the staff doctor.

The third floor will be devoted to the care of ambulatory patients. On the top nine floors of Horizon House will be the apartments. Admission cost of these cooperative apartments ranges from $8,250 to $10,000 for single units; $16,000 to $19,500 for double apartments.

Residents may furnish their apartments to their own tastes, entertain temporary guests in their quarters and enjoy private television sets and telephones. There will be no curfews or rising hours, for residents will be treated as responsible adults. They may serve on an elected governing committee if they wish.

Residents will pay a reasonable monthly charge adjusted to the cost-of-living and care index. This charge includes all meals served in the dining room, light, heat, water, flat laundry service, heavy house cleaning, full use of all the recreational and entertainment facilities in the building and the most complete medical plan ever offered by a retirement home.

Fourfold Goal

The goal of Horizon House is fourfold: to provide (1) a fine home for retired people; (2) nutritious meals prepared under the supervision of a dietitian; (3) a recreational and entertainment program for everyone who wants it; (4) a medical-hospital plan to eliminate anxiety over the cost of prolonged care for illness or accident.

Great emphasis is being placed on the value of this complete medical program. As long as a retired person remains well and active he can live in his own home, an apartment, hotel or even with children without too much worry or too many problems. But when illness strikes, problems quickly multiply. To become a resident of Horizon House one must, of course, be in reasonably good health. An insurance policy carried by Horizon House on each resident pays 90 per cent of the cost of all hospital care, surgery, bone setting—for illnesses and accidents that cannot be taken care of in the infirmary. This health service is included in the service charge of $125 a month, based on the present cost of living.

Horizon House is dedicated to the idea that post-retirement years really can be "golden years"—a time to enjoy friendly group living in an atmosphere free from nagging worry, empty boredom, institutionalized regimentation and uncared-for health problems.

Horizon House, conveniently located overlooking this busy area of downtown Seattle, is a radical departure from the country "old-folks' homes" of past years.

ROGER HAZELTON

SERVANTS OF THE CHURCH

"Christianity is not a 'success story' and the piety that would make this mistaken identification is nothing so much as a kind of blasphemy and idolatry."

IT WOULD be wrong to take this title, "Servants of the church," as meaning that the church itself is to be the object of our service. Our job then, whether as laymen or ministers, would be merely to keep the institution going and growing, its organizations lively and its operations financially sound.

According to this view, what would be expected of us is just what would be expected of any "good worker" in any successful enterprise in twentieth-century America—that we should be fully serviceable to the institution that commands our effort and loyalty, giving our time and talent and treasure to the running of that to which we belong.

Frightening Ignorance

I hasten to say that I do not think for a moment that this is the intention behind this frequently used phrase. But all the same this point of view does show up with alarming frequency in what we call laymen's work. What is wrong with such a notion is that it betrays a frightening ignorance of the nature and purpose of the church itself. For what we all need is not so much a "shot in the arm" to work harder for something whose existence and importance we can take utterly for granted. We need and need mightily a keener, surer sense of what we have to do and to be as members of that strange and wonderful community, called and guided by the spirit of God, that we know as the Christian church.

Working for the church is by no means an end in itself. If we are only good "organization men" we cannot be the servants of God's everlasting kingdom. We must know whose we are, whom also we serve. Something as drastic and decisive as that is required of every one of us.

We cannot take the church for granted because we cannot take the reign of God for granted in our kind of world. Isn't there something just a bit ridiculous about assuming that we in the church are simply doing what God wants done? Is the church we are asked to serve only a piece of the world, more of the same, or is it a colony of heaven and an outpost of eternity?

Actually, when you come to think of it, the life of the church is always a double life—a life that is visible, organized, budgeted, social, institutional, and a life that is invisible, mysterious, hid with Christ in God. We serve the church best if we serve the cause the church is meant to serve. And we should never forget the hidden, eternal dimensions of our service in which to act is to believe and to work is to pray.

Yes, the church's life is always a life lived on two levels at once and this makes our servanthood, like that of Jesus Christ himself, a risky and difficult affair. The church exists to preach the gospel and hand down the faith to coming generations, but it must not suppose that God has nothing new to tell us or that our job is merely one of churchly self-preservation or churchly self-expression. We Christians live in two orders, two sorts of community, two dimensions of being, one earthly and the other spiritual. And there must be no doubt as to which is finally the more important.

My first point, then, is that we are servants of a form of life in the world that is itself a servant. The institution called the church is actually the instrument of God's intention to love the world back into fellowship with himself.

Church Loyalty

Loyalty to the church is nothing unless it is even more a loyalty to him who makes and endlessly remakes the church according to his will, declared unto mankind in Jesus Christ our Lord. The task within the church is nothing less than that of saving and making whole the common life of man in God's own name and by his gracious governing power. That is what we are doing, or should be doing, when we plan new buildings, serve communion, raise budgets or go to meetings. And it is our deepest faith that there is open to us a gift equal to our task, that in our working for the church we may become co-workers with the Lord of the church, in whom and through whom and by whom are all things.

My second point is that in the church laity means ministry. After all, this is the real intent behind the affirmation that we Protestants like to make of "the priesthood of all believers." Not that everyone can be his own priest; that is plainly false. This is something we can only do for each other. Forgiveness, healing, helping, teaching, encouraging

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—all these are things that happen between persons within a community of acceptance and understanding. What a priest does is to lift up the needs and hopes of his fellow worshipers into the presence of the high and holy God.

This is what each one of us does for the others in the church, as well as what each of us has a right to expect will be done for him by all the others. That is what membership in a common body means and is. Not that priests are unnecessary but that all of us are priests is the plain meaning of this central principle in our Protestant faith.

Protestant Principle

So, far from distinguishing professionals from nonprofessionals in the service of the church, these words "laity" and "ministry" mean much the same thing and apply to each and all of us. In a very real sense everyone is a layman before God: there are no special privileges or advantages, from the viewpoint of the gospel, by which one group of Christians can be set off against another. The layman may think that clergymen, by virtue of training and experience, are or ought to be more adept and dedicated in living the Christian life than he can ever be. But we clergymen know better.

We have learned too much from laymen about the claims and promises of the way of Christ, about the cost and joy of discipleship, to suppose that our professional status in the church gives us any head start or potential toe hold on righteousness. If anything, our clerical role makes Christian living more difficult; we are handicapped by our vested interest in the church, by the fact that we are "front men," symbols of a way of life that no man or woman can worthily represent in its fullness, and by the further fact that since our knowledge of the gospel is presumably greater our awareness of how far our lives come short of its demands and rewards is necessarily greater too.

I cannot make a way of life into a way of making my living without a kind of constant and insidious treason to my Lord. And to get some sort of reality and downright honesty into my effort to live that life, I must come out of the sanctuary, step down from the pulpit and learn how "to wait on the street corner, or walk about the steel mill, or sit in the office or the board room, speaking, listening, thinking, participating with the layman in his effort to hear, to understand and to live by the word of God."

And if "laity" defines what we all are before God, "ministry" defines what we all must do for him. It means, of course, the same thing as service—being serviceable to the purposes for which God has fashioned and maintains his church. But let us look a bit more closely at this idea of service or ministry.

The surest thing about the Christian life is that nobody can bear his own burden but must carry someone else's burden. This is as far as can be imagined from the attitude that was expressed once: "We are all here on earth to help others; what on earth the others are here for I don't know." No, the motto of the kingdom of God, of which the church of Christ is the frontier outpost, is this: "Your life and death are with your neighbor." That is the deepest meaning of the word "love" and it makes ministers of us all in Christ's name. We Christians do our suffering and rejoicing together. That is why laity means ministry, and cannot mean anything else but ministry.

All of this goes back to our understanding of the church. It was Truman B. Douglass who said that laymen spend so much time doing church work that they never get around to doing the work of the church. Well, almost never. It all depends on what you mean by "church." Let me try to say what I mean by it. I mean the ministering community set down in the midst of other communities, the community launched into being by Jesus Christ who came not to be served but to serve, and to give his life a ransom for many. It is the community in which the first shall be last and the humble exalted, where suffering is triumph and burden-bearing is joy.

Ministering Community

It is the community where men and women and children are gathered out of many nations, tongues and races, and are bound and kept together not by the cozy human warmth of those who fear solitude and crave support but by the infinitely costly, caring, daring action of God in Christ—an act the name of which, the only possible name, is simply love.

What is the church? The church is that gathering together and tethering of human life, that humbling and gentling of life, by which the love of God for us becomes our love for one another—and not a sticky, clinging sort of love either, but a kind of ministering gratitude and praise and overflow and adoring answer to him who first loved us. That is the church and we are all members of it, as members of the body of God's loving purpose in the world of things and persons where our Christian lot is cast.

And the work of the church, in which we all share according to the variety of our needs and gifts, is the carrying on and greatening of that mode of community that entered history in Jesus, the community of love serving men and of men serving love. Such community is always being threatened by forces deep and dark within the very flesh of man, but it has a way of breaking in and through them into visible reality, into the world where we are most at home. And if you ask what this can have to do with cranking mimeograph machines or working your way down a telephone list, the answer is that it has everything to do with such "church work," but only so long as its main purpose is kept clear. So long as we remain servants of him who came to be the servant of all, so long as our only question is not "Who am I?" but "Whose?" church work will always be the work of the church.

That is my third point—that as a ministering community the church does not minister to itself (that would be a contradiction in terms) but to the world God

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In this month of special emphasis on health and welfare services we feature . . .

E and R Homes for Rehabilitativ

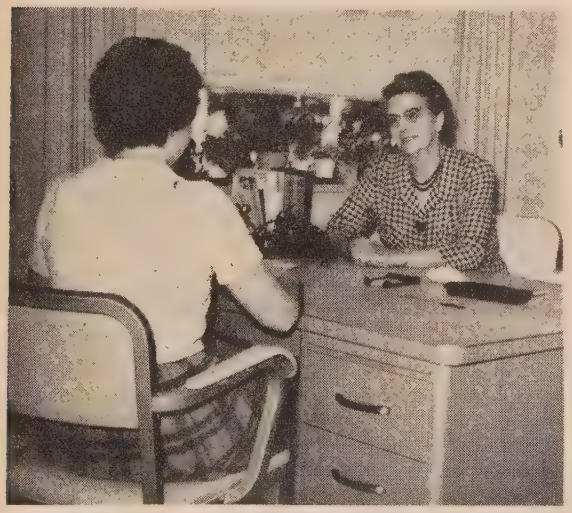
LEE W. ROCKWELL

WHAT has so dramatically distinguished the first half of the twentieth century is the extreme rapidity of its change. Never within so short a span of time have the conditions affecting family relations—both the problems and the opportunities in bringing up children—changed so drastically." With this ringing challenge the stage was set for the dramatic opening of the White House Conference on Children and Youth held in the spring of this year *(see* Herald, *May 12)*.

The Fifties, particularly, was "the decade of the Big Change." It was a time when the awesome mysteries of space became commonly accepted household facts, when population shifts reached massive proportions, when the problems of families and individuals skyrocketed at a frightening rate, when new international tensions were spawned in every part of the world and when leisure and cultural advantages were more readily available and less prudently employed than in any other decade.

This was also a decade in which children, the victims of our restless movement, seemed more bewildered, bitter and cynical than ever before.

The results of this social chaos were naturally reflected in the children brought to the agencies of the Evangelical and Reformed Church for help. Custodial care, the type characteristic of the orphanages of old with their "tender loving care" and paternalistic atmosphere, was no longer enough. Treatment, with a full complement of professional skills to make it real, became the order of the day in child welfare. Our society was admittedly producing too many sick children, youngsters unable to keep up with the changes around them. These youngsters were members of families that had suffered from the effects of working mothers, alcoholism, desertion, separation and divorce. They needed more than "tender loving care." They required the services of psychiatrists, psychologists, skilled social caseworkers, welfare-oriented medical personnel and understanding houseparents, all working together to create a climate in which the child and his parents could find their way back to an orderly and responsible role in the social milieu. Two of the agencies typifying the willingness of the church to provide this expanded opportunity for rehabilitative care are Fort Wayne Children's Home of Fort Wayne, Ind., and the Hoffman Home for Children in Littlestown, Pa. Ten years ago the Fort Wayne home was operating in buildings that were no longer suited to child care. Most children admitted remained until they were 18 years old or had graduated from high school. The only hope of leaving sooner was for one parent to remarry—and sometimes this proved even worse for the youngsters than remaining in the institution.



Director Sarah K. Davey (right) speaks with newcomer to Woodhaven, E & R home in Fort Wayne.

In the intervening decade a completely new plant has been built for the children at Fort Wayne. Far more important has been a radical shift in program emphasis. During the ten years of capable administration by the Rev. John W. Heistand, the agency has developed a program so extensive that it is unique in American Protestantism.

Four services are now available at this agency. A residential treatment program is offered for emotionally disturbed boys and girls. Foster homes are used for youngsters ready to leave the institution but whose own homes are not suitable. A program for unwed mothers has been initiated and an adoption serv-

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Mr. Rockwell is executive secretary of the E and R Commission on Health and Welfare Services. Photo at top depicts the entrance gate at Hoffman Home for Children. Photos by courtesy of the author and Ziegler Studios, Gettysburg, Pa.

Services

ice under professional guidance is now in operation.

To accomplish this amazing expansion in so short a time has required the upgrading of all positions, the appointment of nine people to the professional staff, the securing of a consulting psychiatrist and the development of working relationships with local clinics, churches, hospitals, schools and guidance centers.

While each of the four programs is an exciting story, most distinctive is Woodhaven and its service to unwed mothers. It is the only agency in the church offering such services. It has also achieved, during these first two years of operation, the status of a model in that part of the country.

Woodhaven was designed to serve a maximum of sixteen girls but rarely has the number of residents been so low. The scarcity of such facilities, coupled with the excellency of its program, has kept Woodhaven filled beyond capacity.

As Mrs. Sarah K. Davey, director of Woodhaven, has said: "This is not the place for just sitting out an unwanted pregnancy in a dull and stagnant environment. This is a place where a girl struggling with guilt and other emotional problems can receive skilled counseling. This is where a girl can be helped to regain a readiness to face the future with self-confidence."

In addition to intensive and searching therapy, the staff also provides the girls with a great variety of activities directed toward making the period of confinement as pleasant as possible. Instruction is given in homemaking, sewing and some cooking. Participation is encouraged in a garden club, cook-outs, a ceramics group, an art class and frequent parties. In the comfortable and cheerful atmosphere of Woodhaven, activities become truly recreative.

The girls themselves have guided the development of a religious program at Woodhaven. In addition to attending local churches for worship and participating in a weekly period of devotions at the agency, a minister is invited to Woodhaven each month. After the worship service, the girls can talk with him about the deeply rooted and searching religious questions for which they require answers. These sessions are spontaneous and frequently are extended far beyond the planned time limit. One of the girls who had recently welcomed the visiting clergyman said when the session was concluded: "I told you earlier we were glad to have you. Now we really mean it!"

But perhaps the best criterion for judging the success of the program is the continuing relationship of the staff with girls who had turned to Woodhaven for help. Through correspondence and personal visits, the girls express appreciation for pleasant memories and for the fact that Woodhaven was the place where they formed their strongest and most meaningful friendships.

Hoffman Home for Children has also radically changed the focus of its program. For fifty years this agency operated a children's home in a semi-rural setting, nestled in the foothills just outside Gettysburg, Pa. Its 104 acres of rambling farm land played a vital role during the days when orphaned boys and girls were taught farming and homemaking.

Now the farm has been rented and the cottages and other facilities on the campus are used for the treatment of emotionally disturbed children. Gerald W. Hagmayer, executive director, best summarizes the new purpose of the agency: "Hope for the future is offered to children at Hoffman Home as well as hope for their families. As the shattered lives of children are pieced together and as their hopes and aspirations become reality, the reasons for the existence of Hoffman Home are clear."

The critical nature of Hoffman's program is evident in the histories of the youngsters admitted. One teen-age boy came to Hoffman because his parents had never set limits on his behavior or exercised the normal controls expected in society. His was a story of poor adjustment in school, of contempt for adults and authority, and a lack of ability to make friends among the boys of his neighborhood. But it was also a story of bitter frustration, of unfulfilled dreams, of a lack of stability and purpose in life.

A little girl who entered Hoffman recently had been denied even the most

(Continued on page 34)

E and R Children's Homes

BENSENVILLE HOME SOCIETY
Bensenville, Illinois

BETHANY CHILDREN'S HOME
Womelsdorf, Pennsylvania

EVANGELICAL CHILDREN'S HOME
8240 St. Charles Rock Road
St. Louis, Missouri

EVANG. HOME FOR CHILDREN & AGED
6700 West Outer Drive
Detroit, Michigan

FORT WAYNE CHILDREN'S HOME
2525 Lake Avenue
Fort Wayne, Indiana

HOFFMAN HOME FOR CHILDREN
R. D. 1
Littlestown, Pennsylvania

NAZARETH CHILDREN'S HOME
Route 2—Box 48
Rockwell, North Carolina

PROTESTANT CHILDREN'S HOME
1234 Bardstown Road
Louisville, Kentucky

ST. PAUL ORPHANS HOME
Greenville, Pennsylvania

SO. ILL. CHILD WELFARE ASS'N
Hoyleton, Illinois

UHLICH CHILDREN'S HOME
3737 North Mozart Street
Chicago 18, Illinois

WINNEBAGO CHILDREN'S HOME
Neillsville, Wisconsin

The employed woman

"The employed woman: she is a young widow learning to live with a grievous loss and trying to keep her family together; she is a lone individual who returns to a single room at night where the walls shut her in with her aloneness; she is a schoolteacher, welcoming solitude at the day's end in order to restore her energy for the morrow; she is a woman who returns to a home well run by a housekeeper, a woman who shares her evening with a devoted husband; she is a salesgirl, a secretary, a librarian, a pediatrician, an actress, a lab technician or what you will. She is sex-ridden or she has come to terms with the physical and emotional aspects of sex. She is 20; she is 65. A kaleidoscopic definition . . ."

RUTH E. SALLEY

Is the ministry of the church to employed women different from its ministry to all women or, for that matter, to men and to young people? Or is the difference only superficial and due to factors such as hours of work, degree and extent of job and family responsibilities and competing interests?

Magnificent Promise

Is the employed woman particularly vulnerable in this modern world of tensions, of little and great busyness, of great aloneness and too much togetherness—this self-centered world where it is all too easy to overlook that magnificent promise: "I came that they may have life and have it abundantly"?

In seeking an answer to these questions let us look at the employed woman herself. She is a young widow learning to live with a grievous loss, trying to keep her family together and needing spiritual resources to meet each day's needs; she is a lone individual who returns to a single room at night where the walls shut her in with her aloneness; she is a schoolteacher welcoming solitude at the day's end in order to restore her energy for the morrow; she is a woman who returns to a home well run by a housekeeper, a woman who shares her evenings with a devoted husband. She is sex-ridden or she has come to terms with the physical and emotional aspects of sex. She is a salesgirl, a secretary, a librarian, a pediatrician, an actress, a lab technician or what you will. She is 20; she is 65. She is talented; she is plodding. A kaleidoscopic definition—but concentration reveals patterns in the kaleidoscope. Two patterns in particular emerge through all the differences, one colored in terms of needs and the other touched with the highlights of giving.

A woman now active in a large city church admits that she was drawn to it when, as a casual visitor, she heard with hearing ears the minister's prayer: "Give me, O Lord, one thing to make each day significant." Is that not the heart-cry of many a woman who either for money or for psychic income must earn her own living? Many women have jobs in which their search for the significant too frequently meets with frustration and disillusionment.

Not only those in routine jobs or those who feel the pressure of prejudice need to find a spark of significance. An eminently successful head of a company resigned because she could no longer, if she ever had, feel that one particular coffee bean rather than another contributed much to the well-being of the world. Money, yes; significance, no. Something to live for is the first need.

Almost as dominant is the need for family. A woman who had recently lost a friend who shared her home, on meeting new friends who lived together, exclaimed feelingly: "How nice! You will always be home for each other!" Whether home is that best of homes with parents and children or some lesser substitute for it, there is a reaching out to be first in someone's affections.

Inherent in this need for family is the desire for a stake in the future. Parents seek it through their children; the teacher through her pupils; an aunt through nieces and nephews. But the woman who works solely among adults with no young relatives or friends about her is not only impoverished at the moment but becomes increasingly so as she outlives her generation. She has a real need for the family of the church.

Additional Needs

However, the reverse of the need for family is equally strong. This is the need to be free—the mother needing to release her children and to face her own loneliness so that her children may find their own fulfillment, the grown daughter helping an aging mother find interests and relationships that do not draw the daughter too early into the confines of an older generation, and the married woman needing to be a person in her own right that she may continue to give her marriage the best of herself. There is also the friend needing to be free that she may continue to grow without curbing the outreach of the other.

One can get at the answers to these basic needs through recognition of some immediate needs and of the role the church can play in ministering to them. It is in this area that specialization plays its part in differentiating between the employed woman and other members of the church.

In the first place, there is the obvious matter of scheduling. With daytime hours largely pre-empted by her job, the employed woman has only weekends and evenings free. If she is married a large part of her time must of necessity be invested in her family to compensate for the time she is away from home. Even if she is single she must spend time in keeping her working wardrobe in order and in maintaining her home. In other words, the time that the home-

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Miss Salley, a deacon at Riverside Church, is personnel coordinator for the Municipal College System in New York City.

and the church

maker usually spends with her family is the only time that the working woman can devote to recreational, cultural and social interests in addition to the maintenance of her home.

This limitation of time has another effect on the response of the working woman to church programs that are offered to her. Just as a woman with a limited income must be sure that the winter coat she buys not only satisfies her aesthetic taste but also gives her greater value for her money than any other coat she sees, so must the activities in which the employed woman participates yield greater value than competing interests. She is an expert "comparison shopper."

Furthermore, the employed woman outside of working hours needs to get away from the pattern of her work routines. While committees undoubtedly benefit when a trained secretary is available, would not the secretary's gains far outweigh those of the committee if she were given the opportunity to develop a program? Recently an office worker, responsible for presiding at a club program for the first time, overcame her initial nervousness and displayed a graciousness and sincerity that added much to the audience's enjoyment. It was further enhanced by the radiance released within the young woman. Avocational interests, far afield from daily work experiences, have a revitalizing effect upon the participants.

A woman 70 years "young" commented about a program she had attended: "I enjoyed that. We need more programs to send us out with a sense of well-being—and yes, with some good fun in them." The employed woman has need for laughter as well as for study, for recreation, for new insights into her own religious life and for fellowship.

She also has a strong need to be needed, to have a recipient for her gifts. "O Lord, if somebody only needed me!" Prayed earnestly that prayer seldom goes unanswered. Perhaps this need to be needed is one of the greatest needs of the employed woman, unless she has one of those jobs that occupies all her waking hours.

Distinctive Contribution

This brings up the question of what distinctive contribution the business and professional woman has to make to the church. With her trained skills and practical experience, she has special talents to offer. She is a valuable committee member. She may have wide professional contacts through which she can enlist program participants. If a teacher, she is a specialist in an important area. If a journalist, her services to her church can be invaluable.

Within the limits of her free time the single woman can determine her own activities without reference to other people's plans and she is free to respond to emergencies and needs of the church when the homemaker is occupied with her family. Once her interests have been awakened she is apt to channel them into the church with singleness of purpose and wholeness of heart. While she may have many demands on her money, she alone decides how it is to be spent. And according to the extent of her identification with the church, she responds to its appeal for support.

Along with this multiplicity of service the employed woman displays a warm sense of personal responsibility for her colleagues within the Christian fellowship, especially in times of emergency. She thus supplements the pastoral work of the minister. Perhaps most important of all, she takes with her from the church into her working world new insights and resources for creative living that are her Christian heritage. In brief, the ministry of the church to the employed woman touches her in the areas of her basic needs—something and someone to live for. It also offers her a passport to more abundant living.

Mildred Kayden puts finishing touches on her musical score for "The Procession."

She writes music with a message

Is a renaissance of religious art in the making? Composer Mildred Kayden believes it is. Her experiences in writing the music for "The Pumpkin Coach" and "The Procession," new films produced by the Office of Communication for the United Church of Christ, as well as for other productions, has convinced her that this is so.

Miniature Musical

"Progressive, new and stimulating art is coming out of the world of religion," Mrs. Kayden says. "Much of it is, as it should be, in the idiom of our time."

The idiom of "The Pumpkin Coach," produced for the Christian Higher Education Fund, is that of the modern popular musical show. For this unusual animated cartoon Mrs. Kayden composed a miniature musical with set numbers each having a particular function in the plot. But songs such as the gay "I'm Goin' to College," the hymn-like "What Is Man?" and "The Existentialist Blues" may well have a life of their own.

"The Procession" posed entirely different problems for the composer. This documentary film on the 1960 home-mission study theme, "Heritage and horizons in home missions," is a study of urban life and its meanings. The rhythmic drive of progressive jazz seemed to Mrs. Kayden the most appropriate background to reflect the emotional thrust and intensity of the film. To unify the separate incidents of the film she developed a single "procession" theme in different forms, like the four traditional movements of a symphony.

Mrs. Kayden finds special excitement in composing "music for a purpose." There is, she says, "a great challenge to the composer's creativeness when there is a message to communicate. The artists commissioned by the church in the Italian Renaissance period reflected the time and place in which they worked."

Leonardo da Vinci may not have had access to research on which to base historically accurate paintings of biblical subjects, but "art is not archaeology," she emphasizes. "In the arts you can't be content with ancient forms. You must evolve, move ever forward. Religious art, if it is to communicate, must speak in a language that is understood today."

DOROTHEA M. LINDSEY

Mrs. Lindsey is a staff writer for the Office of Communication of the United Church of Christ. Photo by Montague Everett, White Plains, N. Y.

A graduate of Vassar College with an M.A. degree from Radcliffe, Mrs. Kayden has been an instructor in the history and literature of music at Vassar and a frequent lecturer on music for organizations in the New York metropolitan area. Her radio program, "Musically Speaking," is broadcast by Station WEVD in New York, KPFA in San Francisco and the Voice of America.

Impertinent Delight

It was a radio program on Luther's hymn "Ein' Feste Burg" that led in 1957 to her first commission for an original religious musical composition —the music and lyrics for the television play "Strangers in the Land" in the "Frontiers of Faith" series.

For the recent dedication of Temple Emanuel in Yonkers, N. Y., she collaborated with writer Morton Wishengrad on a musical fable "The Riddle of Sheba." In reviewing the production, the New York *Herald Tribune* found it "as bright and bold as the temple in which it was presented," and called Mrs. Kayden's score "an impertinent delight." Mildred Kayden's compositions for the off-Broadway theater include an atonal opera "Solomon," "King Solomon and the Bee," "The Girl in the Violet Dress," "Mardi Gras," a Dixieland jazz opera, and "Entr'Acte," a dance composition.

SPECIAL BOOKS FOR A SPECIAL SEASON

CHARLES PAUL MAY

As Christmas approaches, it is time to think of lasting gifts, and there is none more valuable or enduring than the Bible, for the friend or family that hasn't one.

One of the important new books this year on a current theme is *Communism and the Churches* (Harcourt, Brace, $7.50) by Ralph Lord Roy. There have been careless charges of communism among religious groups, and the author reports on the few ministers involved in Marxist activities as well as on the fanatic "anti-Communists" who have tried to harm our churches through their false accusations. Here is a thought-provoking book that should be read and discussed as widely as the author's earlier book, *Apostles of Discord.*

World Affairs

Another major book is John Dillenberger's *Protestant Thought and Natural Science* (Doubleday, $4.50). In it the E and R clergyman deals with the history of theology and science over the centuries. Copernicus, Darwin, Calvin, Luther and other thinkers figure prominently in the text. The book is more than an analysis of arguments over man's relationship to other animals, however, and informed Christians will want to study it.

Association Press has launched a series of interesting titles concerning the professions and religion. The first two ($2.50 each) are *Christianity and the Scientist* by Ian G. Barbour and *The Christian as a Doctor* by James T. Stephens and Edward LeRoy Long Jr. They show that a professional man can be a practicing Christian and why he should make it clear that he is one. The general reader will find these books fascinating.

A major series on world affairs is Macmillan's "Common Sense" books. The first five ($2.95 each) deal with Russia, India, China, Africa and the Arab world, and are written by authorities. For example K. M. Panikkar, author of *Common Sense About India,* is an Indian who has served his country as ambassador to several other nations in Asia. All the authors approach their subjects as if readers were confronting them for the first time, so the books are clear as well as absorbing.

Alfred Hutchinson fled South Africa during the treason trials. *Road to Ghana* (Day, $3.50) is an account of his experiences in reaching freedom. As exciting as a suspense novel, this personal narrative helps us to realize how much must be done throughout the world in making Christianity authentic as a way of thinking and acting.

Elena (Prentice-Hall, $3.95) by Elena Zelayeta is one of the most inspiring autobiographies of the year. The author's love of life was shaken when she lost her sight. For a time she thought she could not go on. However, not only has she been able to raise a family but she has made a career as well. Another interesting biography is Margaret Haley Carpenter's *Sara Teasdale* (Schulte, $7.50), a work that will probably stand as the final word on the American poetess for a long time to come. It also contains a collection of letters exchanged with Vachel Lindsay during their romance. The book gives us a perceptive understanding of her poetry and a glimpse of the artists and writers who were part of her life.

It is possible only to hint at the treasures in *Great Reading from Life* (Harper, $7.50), a collection from *Life* magazine. It opens with Ernest Hemingway's *The Old Man and the Sea* and has such varied offerings as "The art of El Greco" and "The onward march of Christian faith." In more than seventy features it covers men, places and ideas in literate, fascinating terms.

In a fine novel, *The Little Conquerors* (Random House, $4.95), Ann Abelson has a look at contemporary issues—status seeking, the artist in a business world, politics. But mainly she considers people. Annunziata Giordano had many children and this is the story of each one and of the people whose lives they affected. In a day of so many "shockers," this story has both manners and grace.

A good man's novel without mayhem is D. A. Rayner's *The Long Haul* (McGraw-Hill, $3.95). Captain Murrell is ordered to take a deserted oil tanker in tow during World War II and in so doing exposes his ship and crew to the perils of a stormy, submarine-infested, *Luftwaffe*-patrolled sea.

Startling Book

Ralph Lee Smith exposes some practices in the drug and food industries in a startling book titled *The Health Hucksters* (Crowell, $3.95). It is frightening to see how people are being duped through advertising and unethical operations. This book merits wide reading.

These books are all suitable for family reading, but especially appropriate for youngsters are the following: for teenagers, *Daring Young Men in the Flying Machines* by Helen Orlob (Nelson, $3.25) and *Mountains on the Move* by Marie Halun Bloch (Coward-McCann, $3.50); for ages 10 to 14, *India's Children* by Bani Shorter (Viking, $3.00) and *Treasure on the Hill* by Marie Killilea (Dodd, Mead, $3.50). For ages 8 to 12: *Close-up of a Honeybee* by Virgil E. Foster (Scott, $3.00) and *Arithmetic Made Simple* by A. P. Sperling and Samuel D. Levison (Made Simple Books, $1.00); for ages 6 to 10, *My Friend in Africa* by Frederick Franck (Bobbs-Merrill, $2.95) and *Speaking of Cows* by Kaye Starbird (Lippincott, $2.95); for picture-book ages *Big Puppy and Little Puppy* by Irma Simonton Black (Holiday, $2.50) and *Plenty of Fish* by Millicent Selsam (Harper, $2.95).

Not to be overlooked is your minister, who might appreciate *New Accents in Contemporary Theology* by Roger Hazelton (Harper, $3.00), *The New Shape of American Religion* by Martin E. Marty (Harper, $3.50) or *Putting Faith to Work* by Robert J. McCracken (Harper, $3.00).

Mr. May is on the editorial staff of *The Book of Knowledge,* New York City.

Heritage and Horizons . .

GABRIEL J. FACKRE

JAMIE is a "mixologist" now. It was hard for him to make the change after working seven years in the steel mill, but a thirteen-month layoff is hard to take. "Mixology," of course, is just a 50-cent word for tending bar. It's not the kind of work Jamie wanted, but at least automation has not yet reached McLaughlin's Tavern.

Jamie Chonko is one of the countless young men living in industrial districts who are the shorn lambs of "technological unemployment." As *The Wall Street Journal* recently put it: "Look behind the cold statistics of growing unemployment and you'll find a human figure, John Jobless. He's a young fellow, most likely between the ages of 25 and 34. It's a good bet he's married and a family breadwinner. His last job was in a steel, an auto or aircraft plant." With low seniority at the plant, the Jamies are the first to go and the last to be rehired when automation makes an appearance or when the economy takes a dip.

Jamie's is one of the unsmiling faces to be seen on the streets of Milltown 1960. His problem is not one of starvation. The cushions that have been built into the economy in recent decades (unemployment insurance, supplementary unemployment benefits and so on) have softened the industrial worker's fall into the cellar of joblessness.

Mid-century unemployment, however, leaves other bruises. As William Temple once commented: "The worst evil of such unemployment is its creating in the unemployed a sense that they have fallen out of the common life. However much their physical needs may be supplied, the gravest part of the trouble remains: they are not wanted! That is the thing that has the power to corrupt the soul of any man not far advanced in saintliness. . . . It has not been sufficiently appreciated that moral isolation is the heaviest burden and the most corrosive poison associated with unemployment; not bodily hunger but social futility."

The threat of technological displacement is only one of several factors that feed Jamie Chonko's sense of being an expendable part of the machinery of modern life. Within the union itself, the very instrument that was tooled to protect the worker's dignity, depersonalizing forces are at work. Commonplace are the murmurs that the real decisions are made for and not by the worker, at the glass-topped desks "downtown."

As hundreds of workers leave Pittsburgh's Homestead steel plant, another shift is already at work within. Men find it hard to avoid a loss of individuality.

Familiar Refrains

The apathy that brings only fifty out of 5,000 members to a meeting of Local 611 is due, in part, to the feelings of the Jamies that they are merely pawns in some incomprehensible chess game being played in New York or Washington. The "principalities and powers" of big industry, big labor, big government and sometimes "big church" too call forth the familiar Milltown refrains: "Who cares about the little guy?" "The clique runs it," "What can I do about anything?" "I ain't got any say," "It's not what you know, but who you know." Milltown's John Doe feels that he has lost both his face and his name.

Wherever the church has made an impact on a mission field, it has taken the trouble to understand the conditions under which the witness must be made. Protestantism's efforts on yesterday's industrial frontiers were so alerted. The church understood that a diet of sermons was not enough for bodies wracked with hunger or fatigued by twelve and fourteen hours a day in mine or mill. It could not stand idly by watching the ravages of child labor and the lack of healthy recreation, or turn a deaf ear to the needs of immigrant people.

One response to these needs was the "institutional church" with its recreational and health facilities, mutual benefit societies, classes and clubs. A companion response was the drive for social justice—the struggle to abolish the twelve-hour day, to outlaw child labor and to support efforts to secure a living wage and decent working conditions. The heritage bequeathed to us by the home-mission movement of former days is a noble one. While continuing to preach the good news of salvation to hungry souls, it fed and clothed the victims of a burgeoning industrialism.

In order to be relevant to the industrial horizons that confront us now, the church must witness and work within the framework of today's and tomorrow's needs. Some of the elementary physical wants are still with us, particularly in the inner city. But Jamie's problem is not the same as that of his father

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Mr. Fackre is pastor of Grace E and R Church in Duquesne, Pa. This is the third in a series of articles on the 1960-1961 interdenominational home-mission study theme, "Heritage and horizons in home missions." Photo by Wide World, New York.

. . the industrial communities

who came from the "old country." Food, clothing, shelter, education he has, at least in the minimum. It is a more subtle spiritual need that cries for ministration. Beset by powerful "thingifying" forces, Jamie Chonko craves "personhood." A church relevant to contemporary industrial society will strive to help Jamie recover his face and his name.

Kilmer Myers, a dedicated New York missioner, suggests the stuff of which such a witness is made: "Whatever the nature of the church center (cathedral, storefront, or whatever) it is a house of hospitality, a place of holy acceptance where the divine acts of healing occur." For Jamie the household of faith can be a place where lost personhood is regained. Here, through preaching that testifies to the personal love of Christ for the sheep lost in the crevasses of mass society; through a sacramental life that brings the lonely one into communion with the Host and with his brothers and sisters around the holy table; through a fellowship of believers whose unconditional love welcomes and buoys up all who come regardless of their station or color; through a holy community that allows and encourages each priestly believer to "have his say" and render his offering of service; through the means of grace, which is "the mutual conversation and consolation of brethren" (Luther in the Schmalkaldic Articles), where Christians minister to each other in the sharing of death and sorrow, in common work and in just plain fun; in short, through the New Testament *koinonia* (fellowship) Jamie, his wife, children and friends may experience the reconciling, singling-out love of God.

Full mission cannot end, however, with the provision of a home for the homeless soul within the parish life. The line of mission cannot curve in upon itself. It must reach beyond the parish borders. Specifically, it must carry the witness of "Thouness" into the depersonalizing structures of the social order. An alert home-mission church will familiarize itself with the institutions that shape its community and its world.

It will raise questions about the pace of automation and the way in which it is introduced into industry.

It will inform itself about the shorter work week, about the work-rules disputes that lie behind many of the strikes of our decade, about the problems of the pensioner, about the creative use of leisure, about the bureaucratic tendencies in some labor unions.

Such exploration comes full circle when informed laity of an industrial mission bear witness in their vocations to the reality of the "Thouness" they have experienced in the church, letting their voices be heard in industry, union, political party and community.

Creative Ventures

Alongside the work and witness of the parish church have arisen a number of creative Christian ventures addressed to the problems of modern industrial society. Those with fresh and exciting flavor include the following: the Iona Community in Scotland with its work-worship-study retreat on the historic island of Iona and its mainland evangelism in industrial centers; the Evangelical Academies in Germany that bring workers, managers, professional people and others together to examine the bearing of the Christian faith on the economic order and other areas; the experiment in Sheffield, England, led by E. H. Wickham in which an entire industrial area is engaged by an industrial mission composed of trained clergy who establish contacts with both worker and management segments of industry. There are also the students-in-industry and ministers-in-industry programs in the United States that enable "budding" pastors or regular clergy to get factory experience firsthand through brief periods of employment. The list is a long one including industrial relations institutes for pastors, prayer and study groups in plants, the industrial chaplains, the Religion and Labor Foundation and so on. All represent attempts to understand the problems of Jamie, to speak to these problems and to help Jamie find a place in the Christian community.

New approaches to industrial mission are not limited to specialized ministries, for very conventional congregations are doing some very unconventional things. For example, in the heart of Greater Pittsburgh's steelmaking valley the Duquesne-West Mifflin Charge of the Evangelical and Reformed Church has been developing since 1956 a retreat center for the families of the parish. Modeled on the Iona Community, the "Milliron Community" is transforming a 75-acre tract of farmland on which there was a decaying country church and a pioneer cemetery where John William Weber, first Reformed missionary beyond the Alleghenies, is buried. The members and their families have rebuilt the church and restored the burying ground as a shrine to Weber and a place for summer worship and year-round retreats. Participating families are now developing their own "third-acre" lots on the grounds with cabins and camping facilities. Thousands of new trees have been planted, a community tractor purchased and put to use for clearing, road building and crop planting, large recreation areas cut out of the wilderness and a swimming pool recently constructed.

As a result, increased free time (enforced by recession or strike or won by shorter work weeks and long weekends) has been creatively employed, family bonds strengthened, the estrangement felt by the urban worker from country life has been overcome, the skills of trained hands and the power of strong backs put to satisfying use. Thus has the *koinonia* of congregational life been greatly deepened. Through such a program of shared work, worship, play and study, the Jamies of the charge and their families have been enabled to experience something of what Emil Brunner describes as "the sociological meaning of the word of God and the theological meaning of community."

The horizons of the church's industrial mission work are beckoning. The needs and hurts of Jamie and his friends call for ministering hands. The beloved community speaking the personal word and living it in the depersonalizing structures of contemporary society is a ship that sets its sail for that horizon.

They Are Not Forgotten

HAROLD N. SKIDMORE

To a high-school boy or even to a man of 50, the prospect of being forgotten is not frightening. In fact, it is not even considered. He lives in the present. He is surrounded by friends and associates. His limits are only those imposed by time and his own personality.

This is true also for an active minister and his wife. With his congregation around him he has almost too many friends. He is deeply involved in the lives of his parishioners, constantly sought after to counsel, to help in trouble, to console in bereavement or to be a friendly companion. His wife is equally busy and in much the same way. How many lives have been enriched by the friendly considerateness and compassion of the wives of our ministers!

Then retirement must come, and it comes with a jolt. After a life full of duties, now there are few. Contacts with people are reduced to a minimum after a lifetime of being wanted and needed. Often this adjustment also means for the minister enforced exile from the community he has served and the people he has loved. Under such circumstances it is little wonder that even under the best of conditions there is loneliness and heartache. But when sickness or bereavement occurs, the burden of being set aside is almost unbearable.

It is then that the Congregational Christian Ministerial Relief Division sees to it that these Veterans of the Cross are not forgotten. Every Christmas since 1902 the division has sent out its appeal for the Christmas Fund. Every year since then church people all over America have sent their gifts of love to make certain that these beloved veterans are not forgotten. As a result the fund increases each year as more and more people respond to the appeal.

It is well that this is so, for the increasing inflation in the United States has meant that pensions established at a set amount years ago are now hopelessly inadequate to meet the needs of bare existence. When there are added the exigencies that come with age it is increasingly necessary that additional resources be available to make sure they are not forgotten.

What does this Christmas Fund actually do? First, a Christmas check is sent to each retired Congregational Christian minister or minister's widow known to be in need. Second, a fund is set up to meet the emergency needs of retired ministers, ministers' wives, widows and other ministers who have experienced sudden and severe shocks. Hospitalization, operations, eyeglasses, hearing aids, nursing-home care, medicines and drugs—these make up the majority of the emergency needs. In these days of inflation they make a small pension hopelessly inadequate. But these are by no means all of the demands made on the fund. They are the necessities the Christmas Fund helps pay for. So long as the Christmas Fund lasts these beloved Veterans of the Cross will continue to receive aid.

For these people—almost one thousand of them last year—this help meant more than financial aid. It was the extended hand of Christian fellowship from people who remember them with loving appreciation. Their faith and courage, as disclosed in their letters, are always wonderful, but sometimes the nearness to heartbreak shows through. Many times only the fact that they know they are not forgotten stands between them and tragic want. Here are quotations from some of their letters:

"Surely God is in the world and is caring for me. Your check is a bright light on a dark path."

"Your check from the Christmas Fund came today. It brings a great feeling of relief and appreciation. My husband's illness is heartbreaking. Great thankfulness for your help."

"So anxious to acknowledge your gracious gift. It meets a real emergency . . . my dear wife suffered several strokes within the last year . . . necessitating hospital care. Your gifts give considerable lift."

Now is the time to increase the Christmas Fund. Checks should be sent to "The Christmas Fund," 287 Park Avenue South, New York 10, N. Y. Note: checks should be made out to "The Christmas Fund." These gifts to the fund are not counted as part of the regular apportionment of the church from which they come but receive credit in the CC *Year Book* under the heading "Other Gifts."

Gifts for CC Veterans of the Cross should be sent to the Christmas Fund, Board of Home Missions of the Congregational Christian churches, 287 Park Avenue South, New York 10, N. Y. Checks may be made out to "The Christmas Fund." These gifts are credited in the CC Year Book *under the heading of "Other Gifts."*

Dr. Skidmore is associate secretary of the Ministerial Relief Division of the CC Board of Home Missions. Photo of a 94-year-old "veteran" by courtesy of the division.

LETTERS

Detroit Lakes, Minn.

TO THE CO-EDITORS:

We of the Board of Christian Education of the Congregational Church of Detroit Lakes, Minn., having read the letters that have appeared in *United Church Herald* relative to and critical of the new United Church Curriculum, wish to express our appreciation for that part of the curriculum that has so far appeared.

We feel the nursery material is child-centered, developmental in its approach and truly Christian in its teaching and background. It is precisely the material and approach for which we have been searching for some years. We are very grateful to have this material now available for the sake of our nursery children's religious education.

We express our confidence that the other parts of the United Church Curriculum yet to be presented will maintain the same high standards in terms of child-centeredness, Christian background and developmental methodology.

Mrs. George Oja, chairman; George Oja; Mrs. Thomas Rogstad; Mrs. Ansel McCanna; Mrs. Robert Caron, supervisor; B. L. Benshoof, superintendent; the Rev. Emerson W. Harris, minister.

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Hinckley, Ill.

TO THE CO-EDITORS

According to a recent folder of materials sent out by the E and R Board of Christian Education and Publication, the following curriculum series for use in Evangelical and Reformed Sunday church schools are published by the board: The Church and Home Series—kindergarten through adult; United Church Curriculum—nursery and kindergarten; The International Uniform Series—junior through adult.

Those Sunday schools that found the Church and Home Series "too modern" or "too difficult" to use with the nursery, kindergarten and primary classes will not be likely to turn to the United Church Curriculum, which is even more "modern," incorporating as it does advances of the last fifteen years and requiring even more initiative on the part of the teacher. And no other material for these age groups is published by our denomination. . . .

Cannot our denomination vary the basic ingredients in different format not only to please those who want to be in the vanguard, taking advantage of the newest methods, but also those that cherish the old, traditional ways?

Specifically, would it be educationally or financially out of the question to publish weekly take-home papers for these lower classes that would contain, in addition to other material, a Bible story that had been told in the class and a memory verse? Or would it be possible to publish a handwork packet that would not require the teacher to spend so much time searching for pictures to be cut into jigsaw puzzles for her class?

Mrs. John L. Niensted
St. Paul's E and R Church.

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Evansville, Ind.

TO THE CO-EDITORS:

I have appreciated the feature "Christian preaching from unexpected pulpits" in recent issues of *United Church Herald*. . . .

Recently the Evansville Council of United Church Women appointed a committee to study the question of encouraging attendance at movies such as "The Ten Commandments," "Ben-Hur" and other great productions. Through announcements in local bulletins . . . the committee hopes there will be sufficient patronage that the attention of the public will be directed away from the "grade B" movies, which theater managers have had to accept in order to meet expenses.

Ruth (Mrs. L. E.) Stahl
Bethlehem E and R Church.

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New York, N. Y.

TO THE CO-EDITORS:

I want to express my enthusiastic appreciation for William L. Bradley's perceptive and stimulating article on "What has the Christian faith to say?" in the November 3 *Herald*.

It is especially satisfying to have the *Herald* present, along with the news of the church, food for thought that is clearly and cogently the "meat of the gospel" placed in context with the salient issues of contemporary life.

Joseph W. Merchant
Secretary for the urban church,
CC Board of Home Missions.

Suggestions for Nominating Committee

The second General Synod, meeting in Cleveland in July 1960, elected a nominating committee to serve for the third General Synod of the United Church of Christ to be held in Philadelphia July 3-7, 1961. The committee has been directed to prepare its nominations in terms of the provisions of the proposed Constitution and By-laws of the United Church of Christ. It will then, if the Constitution is declared in force as is generally anticipated, be prepared immediately thereafter to submit nominations for all the offices to be filled by the General Synod: president, secretary, treasurer, Executive Council, Budget Committee, United Church Board for World Ministries, United Church Board for Homeland Ministries, Council for Christian Social Action, Council for Lay Life and Work, Council for Church and Ministry, Stewardship Council, Board of Directors of the Office of Communication, Commission on Worship, Commission on Christian Unity and Ecumenical Study and Service, Committee on Long-range Planning.

While there will be opportunity for nominations from the floor, the Nominating Committee solicits suggestions from the members of churches, synods, associations, conferences and instrumentalities for its careful consideration. It will be pleased to have suggestions for any or all of the offices to be filled. Communications may be addressed to the chairman, Arthur D. Gray, care of the United Church of Christ, 297 Park Avenue South, New York 10, N. Y., or to any member of the committee at the addresses given below.

Arthur D. Gray, chairman, Talladega College, Talladega, Ala.; Charles D. Rodenberger, vice-chairman, 933 N. Twenty-eighth St., Allentown, Pa.; Dr. Robert Bartlett, 2980 Silver Lake Blvd., Cuyahoga Falls, Ohio; Alfred E. Buck, 165 Broadway, New York 6, N. Y.; John Eckert, 2106 S. 114th St., Omaha 14, Neb.; Martin Goslin, 1217 Sixth Ave., Seattle 1, Wash.; Louis Goebel, 134 N. LaSalle St., Chicago 2, Ill.; Theodore Heil, 1410 Edgewood Drive, Lodi, Calif.; Mrs. Douglas Horton, Randolph, New Hampshire.

Walter A. Hotz, 15325 Gratiot Ave., Detroit 5, Mich.; Mrs. George E. Kahlenberg, 1611 Twenty-sixth St., Two Rivers, Wis.; Dr. Verne C. Lanier, Box 75, Welcome, N. C.; Vere V. Loper, 670 Spruce St., Berkeley 7, Calif.; Frederick M. Meek, 645 Boylston St., Boston 16, Mass.; Arthur Meyer, 5619 Dunham Road, Downers Grove, Ill.; John G. Neukom, McKinsey & Co., 235 Montgomery St., San Francisco, Calif.; Henry A. W. Schaeffer, 727 W. Market St., Bethlehem, Pa.; Paul C. Shumaker, 260 Main St., Greenville, Pa.

NEWS
WITHIN THE UNITE

WOMEN'S FELLOWSHIP ADDS STAFF MEMBER

Mrs. Fletcher C. Lester of High Point, N. C., has been appointed a part-time field worker on the staff of the National Fellowship of Congregational Christian Women. She is assuming some of the field duties formerly performed by Lucille D. Frost, who recently left the Missions Council to join the staff of the Illinois Congregational Christian Conference *(see* United Church Herald, *August 18, page 25)*.

Mrs. Lester has been president of the CC Women's Fellowships of North Carolina and of the Southern Convention, which includes Virginia, part of West Virginia and North Carolina. She has been a member of the Adult Program Planning Committee in which laymen and women of the Congregational Christian and Evangelical and Reformed churches have been planning their future in the United Church of Christ. She is also a member of the United Church Committee on Church Membership and Confirmation.

Mrs. Lester has served on the Program Booklet Committee of the National Women's Fellowship. She is a corporate member of the American Board of Commissioners for Foreign Missions. In her new post she will assist state and conference Women's Fellowships through consultation, leadership training and workshop programs. She will edit program materials and take part in general planning.

A native of Florida, Mrs. Lester is a frequent contributor to *The Christian Sun*, religious weekly of the Southern Convention, which is edited by her husband, the Rev. Fletcher C. Lester, minister of First Congregational Church in High Point. In addition to a regular column, she prepared a serialized account of the Women's Fellowship Tour to Europe in the fall of 1959.

MISSIONARY IS GUEST ON TV INTERVIEW

Missionaries on furlough and nationals from mission countries who are in the United States to study or for speaking tours are natural "material" for local TV program directors, according to the Rev. Graham R. Hodges, minister of Emmanuel Congregational Church, Watertown, N. Y. This is especially true, he points out, in the case of the smaller stations, which have fewer opportunities for presenting unusual "live" programs than do the stations in big population centers.

Photo shows Mr. Hodges *(left)* participating in a program on Station WCNY-TV in Watertown. Featured guest on the program is Dr. Berwyn H. Woodman *(center)*, medical missionary in Angola, Africa, under the auspices of the American Board of Commissioners for Foreign Missions. Interviewing Dr. Woodman was Mrs. Dorothy Parr, director of the WCNY-TV women's program. During part of the half-hour program Dr. Woodman showed Kodachrome slides, which the studio projected in such a way that the viewing audience could see illustrations of his work as he spoke.

U.C.C. STUDENTS GRANTED ROCKEFELLER FELLOWSHIPS

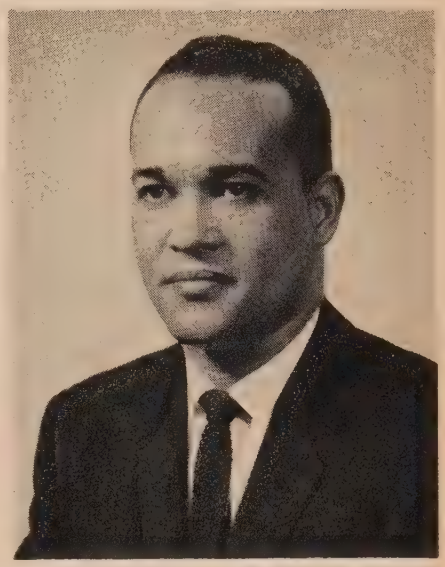
FIVE students from Congregational Christian and Evangelical and Reformed churches have been awarded fellowships in the Rockefeller Brothers Theological Fellowship Program for the current scholastic year. This award is made on the basis of a "trial year" during which the fellow seeks to determine whether or not the ministry should be his lifelong vocation. Fellows are selected from students who, without this fellowship, probably would not go to seminary.

CC students selected for 1960-61 are Mary E. Bassett, Arlington, Va., attending Yale University Divinity School; John Howard Bing, Evanston, Ill., Union Theological Seminary, New York City; Roswell C. Blount, Maquoketa, Iowa, Federated Theological Faculty, Chicago, Ill.; and William S. Flanery, Prescott, Ariz., Union Theological Seminary.

The fifth United Church of Christ fellow is Ronald T. Henke, a member of First E and R Church, Shelbyville, Ind., and national chairman of the United Student Fellowship at the time when the United Campus Christian Fellowship was organized. He is attending Yale University Divinity School.

A Congregational Christian minister has been named associate director of the Fund for Theological Education Inc. He is the Rev. C. Shelby Rooks *(see photo)*, until recently minister of Lincoln Memorial Congregational Church, Washington, D. C. He is presently serving as president of the board of directors of the CC Middle Atlantic Conference. Mr. Rooks has been given responsibility for the new Protestant Fellowship Program, which is a financial aid, research and placement program for Negroes in the ministry.

Steve Zweig



WORLD ORDER SEMINAR STUDIES AFRICAN AFFAIRS

United Nations

THE inside story of the current United Nations General Assembly meeting was disclosed to 132 church leaders attending the fourteenth World Order and United Nations Seminar of the United Church of Christ held recently in New York City. Ministers and laymen from CC and E and R churches in twenty-one states attended the seminar sponsored by the Council for Christian Social Action of the United Church of Christ, with the Rev. Herman F. Reissig of New York as director.

In addition to touring the United Nations buildings *(see photo)* and attending sessions there, the group was briefed on the African situation by Richard Wathen, political affairs officer of the U.N. Trusteeship Council. African problems were emphasized throughout the three-day seminar, with Mason Sears, U. S. representative on the Trusteeship Council, discussing U. S. policy in Africa. George M. Houser, executive director of the American Committee on Africa, and Dr. Elliott H. Skinner, Assistant Professor of Anthropology at New York University, also spoke.

Continued on next page ▸

LANCASTER SEMINARY PLANS $1.5 MILLION EXPANSION

THE face of Lancaster Theological Seminary, Lancaster, Pa., will be completely changed by 1975 under a long-range plan recently adopted by the school's corporation.

Under this plan the old administration and library buildings are to be razed and replaced with a new million and one-half dollar four-unit building. Included will be a library, an administrative section, a chapel and a homiletics building, all of modern functional design. The architect's drawing reproduced herewith shows chapel at far left, the administrative unit in the center and the new library at the right. Not shown is homiletics building in rear.

The rebuilding plan is part of the fifteen-year program presented to the corporation of the seminary by Dr. Morris D. Slifer of Reading, Pa., chairman of a committee that has been studying the expansion of the school for the past year. The new buildings will complete a program begun last year with construction of three new dormitories. The only old buildings to remain on th campus will be the refectory and a men dormitory.

The recent meeting of the corporatio was the first held under a new charter ap proved by the Lancaster County Court. Thi charter combines the former board of vis tors, made up of clergymen, and the corpo ration, composed of laymen, into on thirty-five-member governing body.

In addition to the new buildings, th long-range program adopted by the corpo ration includes doubling the size of th student body and faculty by 1975, extenc ing the scope of the seminary to provid a Master of Sacred Theology degree an reorganizing faculty and administration t care for expanded enrollment.

Dr. Robert V. Moss Jr., seminary pres dent, said the target date of 1975 "co incides with the sesquicentennial date o the seminary and we hope to have th entire project completed by that time." Th total cost, he said, will be approximatel $1,487,000 and will provide facilities fo a student body of about 240.

NEWTON HIGHLANDS CC CHURCH RENOVATES SANCTUARY

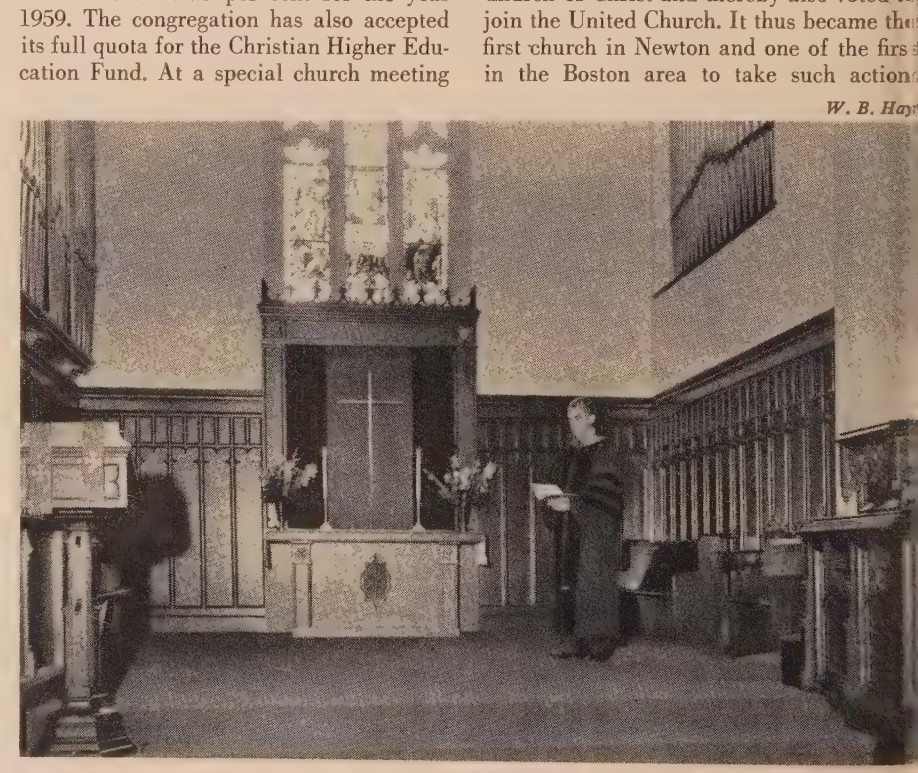
THE Newton Highlands Congregational Church at Newton Highlands, Mass., recently dedicated its newly renovated sanctuary in a special service at which Dr. Albert J. Penner, minister and president of the Massachusetts Congregational Christian Conference, was the guest preacher. Also participating in the service were the minister of the church, the Rev. John Arthur Samuelson, and the congregation's three choirs, numbering over one hundred voices, under the direction of Edward H. Hastings, organist and choirmaster.

Included in the renovation program were new chancel furnishings as well as reredos, dossal, communion table, a hammered brass cross imported from Germany, candlesticks, new pews in the nave and choir lofts, hand-carved candlesticks in the baptistry and new silk American and Christian flags. The entire sanctuary was redecorated. Photo shows Mr. Samuelson in the renovated chancel.

The cornerstone for the present building was laid in July 1905 and the completed sanctuary dedicated in September 1906. This past summer's renovation program constituted the first phase of the long-range plans formulated by the church's prudential committee.

The Newton Highlands congregation has received a "Certificate of Gratitude" from the Massachusetts Congregational Christian Conference commending it for increasing its giving to *Our Christian World Mission* more than 15 per cent for the year 1959. The congregation has also accepted its full quota for the Christian Higher Education Fund. At a special church meeting held in October the Newton Highland Congregational Church voted unanimously to approve the Constitution of the Unite Church of Christ and thereby also voted t join the United Church. It thus became th first church in Newton and one of the firs in the Boston area to take such action

W. B. Hay



MASSACHUSETTS CONGREGATIONALISTS OPERATE RETREAT CENTER

THE Massachusetts Congregational Christian Conference has taken over the old Craigville Inn *(see photo)*, located in the heart of Cape Cod's scenic vacationland, and is operating it as a year-round conference and retreat center. Originally owned by the former Christian denomination and operated only during the summer months, the inn and its adjoining buildings—Harvard House, Yale House, Groves Cottage and Craigville Tabernacle—are now used most of the year.

During the fall and spring months, Massachusetts churches use the facilities for adult and youth conferences and retreats. In July, August and early September Craigville is operated as an inn for members of the United Church of Christ, and voluntary recreational, cultural and religious programs are offered its guests.

Affiliated with the inn is the famous private Craigville Beach, reputed to be one of the finest bathing beaches on the Atlantic coast. There are opportunities for fresh and salt-water fishing, golfing and hikes along picturesque pine trails. The inn maintains its own tennis, ping-pong, shuffleboard and volleyball courts. Excursions by land and by sea to scenic and historic places in the area are planned for guests each week during the summer. Last year United Church families from as far west as Missouri and Minnesota were guests at the inn.

The Craigville Center's activities are directed by the Rev. Pierre DuPont Vuilleumier, associate minister of the Massachusetts Congregational Christian Conference and area adviser to the 108 Congregational Christian churches in southeastern Massachusetts.

E AND R HOME BOARD ADOPTS MILLION-DOLLAR BUDGET

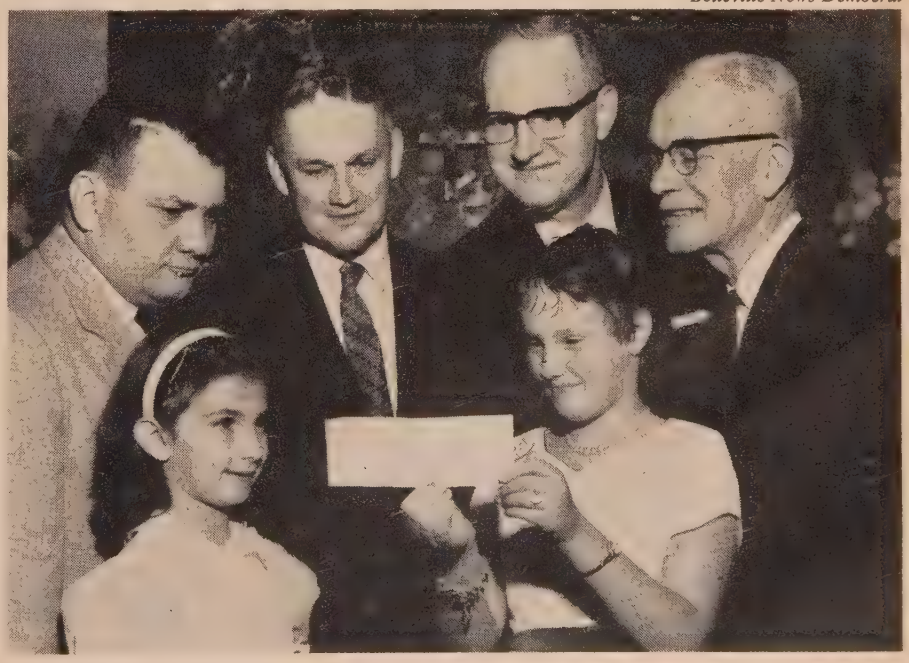
A BUDGET of $1,077,900 for 1961 was adopted by the E and R Board of National Missions at its annual meeting last month in Belleville, Ill. The sum of $762,840 was allocated for the support of mission churches and special projects. New loans to nine churches totaling $229,500 were approved, making the total of loans outstanding to mission churches $3,200,000.

Nineteen new churches were started during the past year, according to Dr. Purd E. Deitz, general secretary of the board. At least twenty-five are projected for 1961, he said. Thirty-one new churches in seventeen states have thus far been sponsored jointly by the Board of National Missions and the CC Division of Church Extension and Evangelism, Dr. Deitz pointed out.

Representatives of E and R and CC churches in the Belleville area were guests of the board at a fellowship dinner held at Christ E and R Church where the Rev. Alfred F. Schroeder is pastor. A special feature of the program was the presentation of a check for $1,000 from Christ Church to representatives of the recently formed Hope Church in Belleville. The payment represented the final installment of a $5,000 gift by Christ Church to assist in establishment of the new congregation, which was started in 1956 with help from the Board of National Missions.

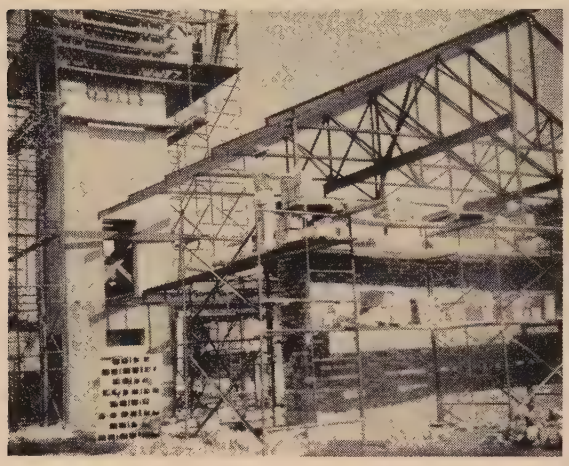
The check was presented by 6-year-old Karen Muendlein *(left, front)*, daughter of Don Muendlein *(top, left)*, president of Christ Church, to Pamela Park, daughter of Eugene Park *(second from left, top)*, president of Hope Church. Also in photo are Dr. Samuel J. Schmiechen *(second from right, rear)* of St. Paul, Minn., president of the Board of National Missions, and Dr. Deitz *(right, rear)*. Speaker at the dinner was Dr. Stanley U. North of New York, general secretary of the CC Division of Church Extension and Evangelism.

Belleville News-Democrat



NEWS of the WORLD

U.S. CHURCH MEMBERS GIVE RECORD $2 BILLION



CHURCH members in forty-nine Protestant and Eastern Orthodox communions contributed a record-breaking $2,407,464,641 during 1959, according to figures just released by the National Council of Churches' Department of Stewardship and Benevolence. The figures for thirty-five of the forty-nine denominations represented an increase of 4.6 per cent over the previous year for giving to all purposes. On a per-member basis, the average contribution during 1959 was $69.13, or $3.03 more than was given on the average during 1958.

The department, of which Congregational Christian clergyman Thomas K. Thompson is the director, also released statistics showing that in these thirty-five major Protestant denominations contributions to local expenses increased from $53.76 per member in 1958 to $56.24 in 1959. Gifts to benevolences increased from $12.33 to $12.88 per member.

Twenty-seven denominations reported to the department that $328,104,500 had been spent in 1959 for new church buildings *(see photo)*. This was lower than the record expenditures of $358,358,112 in 1958 by twenty-five denominations.

Forty-six denominations were ranked in the order of their average giving per member for all purposes. The E and R Church was listed twenty-first and the CC churches twenty-eighth. Both communions, however, increased in per capita gifts significantly in 1959 over 1958. Evangelical and Reformed members contributed an average of $69.56 in 1958 and $80.92 in 1959. Congregational Christians increased their average gifts from $64.87 in 1958 to $71.12 in 1959. The first ranked denomination was the Free Methodist Church.

UNITED CHURCH OF CHRIST IN JAPAN MOVES FORWARD

FOR the first time in its twenty-year history the General Assembly of the United Church of Christ in Japan heard reports from related social-work agencies and educational institutions. This action was hailed as an indication of a trend toward closer cooperation between the United Church and the related Japanese Christian institutions.

The United Church is the largest Protestant body in Japan. It maintains relations with seven denominations in the United States, including the CC and E and R churches, and with the United Church of Canada.

Among the 400 delegates to the General Assembly that met recently in Tokyo were twenty-two Japanese women, four of whom were ordained ministers. In presentations and actions the assembly showed special concern for the function and status of women in the church, the development of financial resources for evangelism and a greater participation of the laity.

Discussion on the floor of the assembly reflected both a respect for the variety of traditions represented in the United Church and a desire for continued unity.

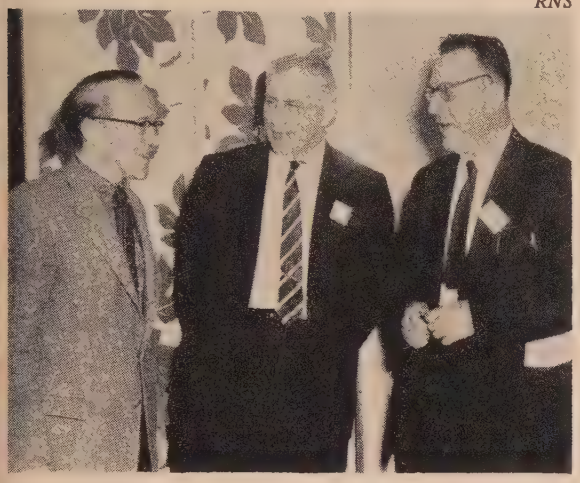
The assembly called for a strengthening of evangelistic programs, especially in small congregations and "weak preaching places." Almost one-third of the United Church's 1,572 congregations have twenty members or fewer and more than one-half of the congregations have fifty members or fewer.

Among the officers who were re-elected by the assembly was the Rev. Keikichi Shirai, the moderator *(see photo, at center of desk)*. Mr. Shirai was a fraternal delegate to the second General Synod of the United Church of Christ at Oberlin, Ohio, in 1959.

WIDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

RNS



RNS

Immediate relief for the strife-torn Congo has been promised by the Administrative Committee of the World Council of Churches' Division of Interchurch Aid and Service to Refugees. Already the sum of $500,000 has been earmarked for a badly needed secondary school in Leopoldville, and the world body will give $200,000 to the Congo Protestant Council's "Operation Doctor." Some $150,000 worth of drugs and foodstuffs also have been promised. Major gifts already have been sent to the Congo from Australia, New Zealand, Canada, Britain and the United States. Members of the Administrative Committee are pictured at top left: Dr. Reginald H. Helfferich, chairman of Church World Service's executive committee and E and R World Service executive; Friedel Peter, director of technical services in Lahore, Pakistan; and Dr. Herman Witschi of the Evangelical Missionary Society, Basel, Switzerland.

More than one hundred teen-age boys and girls in Amarillo, Tex., have received certificates as trained baby-sitters from Trinity Lutheran Church. The teenagers, from many denominations, were trained by registered nurses, police, firemen and representatives of the telephone company in a school sponsored by the church.

The Federal Republic of Germany has presented its Grand Cross of the Order of Merit to Dr. Reinhold Niebuhr, renowned theologian, for his support of the American Association for a Democratic Germany. Photo at left shows Mrs. Niebuhr and Dr. James B. Conant, former president of Harvard University, looking on.

Four Protestant clergymen, including the Rev. Henry C. Schadeberg, minister of Plymouth Congregational Church, Burlington, Wis., have been elected to the Eighty-seventh Congress. Mr. Schadeberg, who is also chaplain to the Burlington Liars Club, nationally known fun organization, captured the nomination over the wishes of Republican party leaders and won the election in an upset. A fifth clergyman, the Rev. Robert A. Bartel, minister to Baptist students at the University of Missouri, was running slightly ahead of his opponent in a contest where a recount seemed likely.

In the largest interdenominational service ever held in Washington, D. C., the National Capital Area Council of Churches celebrated its fortieth anniversary recently *(see bottom photo)*. Participants in the service included Dr. Fred S. Buschmeyer *(back row, left)*, a CC clergyman who is assistant general secretary of the National Council of Churches in the Washington Office, and Dr. Henry C. Koch, pastor of Concordia E and R Church, Washington *(back row, right)*, a past president of the National Capital Area Council. The service was held in the Washington Cathedral, of which Dr. Francis B. Sayre Jr. *(front row, right)* is the dean.

Servants of the Church

(Continued from page 13)

sent his Son to save. And do not be misled; we are all in the world and the world is very much in the church. When St. Augustine wrote about the two cities, the earthly and the heavenly, mingled in the world, or when Jesus spoke of the wheat and the weeds growing together till the consummation of his Father's kingdom, they had this truth very much in mind. Just as there is something shockingly indiscriminate in God's love for us, so there must be the same charitable, generous concern within our love toward others. We are ministers, every one of us, precisely because we are the people of God.

God-given Purpose

Let me express my fourth point as briefly and simply as I can, then try to spell it out a bit in various practical ways. The point—or better, the principle—is this: let the church really be the church. Let it become what it truly, deeply is. Let its programs and procedures be stirred and shaped by its perspective and God-given purpose, that of ministering to all people everywhere by the power of the love that worketh in us. "But how?" someone is sure to ask. "What guidelines can be set up?" Let me mention just a few.

For one thing, there is the old pesky problem of denominationalism; what are we going to do about that? Fortunately we in the United Church of Christ are already working on it. We shall fail miserably if our new ordering of churchly life becomes merely one more denomination added to the old. But if we can make plain the oneness of our faith in God who makes us one, then instead of increasing confusion and disorder in the household of God we shall be able to bring wholeness and renewal to it. But again, how? Certainly not by any spectacular feat of social engineering on our part, but by becoming pliable and serviceable to the moving of God's spirit.

So while no denomination—not even a merger of denominations—can be the church, it is through denominational and interdenominational channels that the work of the church in our time must and therefore can be carried on. Our guideline with respect to denominationalism should be: "Use it, but don't let it use you." And remember that it is not bigness but oneness that makes the church the church.

Or there is the matter of religious growth and success in the life of the church today. Without doubt it is fashionable and popular to be a church member. Everybody's doing it. Religion fits snugly into the American way of life. Indeed most people, if the truth were told, find it hard to distinguish religious faith from patriotism. The point is that we churchmen are having things our own way, much too much our own way, and as a result the cutting edge of our message and the sting of our mission have gotten lost.

The words written by Thomas à Kempis centuries ago apply to us: "God has now many lovers of his heavenly kingdom, but very few bearers of his cross." Christianity is not a success story; the cross is not anybody's "dish of tea"; and the piety that would make this mistaken identification is nothing so much as a kind of blasphemy and idolatry, in fact, anything at all but Christian faith. "Woe to you," said Jesus, "when men speak well of you." Let us stop being among those who make religion their God instead of God their religion. We must restore something of that quality of pilgrimage and commitment that belongs to faith when it is most itself.

In conclusion, I shall attempt to give three directives growing out of the three ways in which our Lord describes the action of his group of disciples in the world. First, he compares us to the action of salt in seasoning and preserving food. "You are the salt of the earth," he says. That means that we are in the world to give a certain flavor to the whole of things.

Distinctive Character

The gospel should not be shut up in a container of its own but liberally allowed to permeate and season every nook and cranny of the world's life—its business and pleasure, its heights and depths, its institutions and intentions. "If the salt has lost its taste," Jesus asks, "how shall its saltness be restored?" A bland, insipid church is no church at all. Only a church that is seasoning the common life with qualities of faith, hope and love, giving definite and distinctive character to the everyday comings and goings of men and women in the actual world, not by pronouncement but by practice, can do what Christ expects of it. And when all is said and done, this task rests mostly upon laymen, since it is they who must be practitioners of the good news of Christ while we professional clergymen are chiefly its custodians or curators.

In the second place, Jesus compares his disciples to the action of yeast in making a loaf of bread. Actually he is speaking of his Father's kingdom when he makes this comparison, but it has much to tell us about our own particular stance and work within the world that God wills to save from the inertia and downward pull of sin in all its lumpish, sodden forms.

The plain truth is that the Christian life is one of ferment and creative tension; it is necessarily a minority movement; and those of us who try to live it are engaged in the humble business of leavening the lump of dough out of which human existence is made. Christianity on the grand scale is a contradiction in terms. The standard for our action is not that of world approval but world-changing, world-redeeming love.

And finally, Jesus said: "You are the light of the world." We used to talk rather wistfully and forlornly about the "lost radiance" of the Christian faith. We still talk sometimes about the difficult problem of "maintaining the glow" in our relations with the world outside the church. One thing is sure: no one is going to have that radiance and glow simply by being told he ought to have it. It always comes from within, from inner confidence in the almightiness of the most high God, from steady trust in his forgiving love. Only those who have been illumined in this way can share their light with others.

Radiant Life

How different all this is from what is called today public relations or communications! "Getting the message across" is not the same thing as "letting your light shine." What Jesus means is not that we should build larger billboards or produce more programs advertising the advantages of Christianity. He means that it is by what we do and are that others in the world are drawn to God or estranged from God. He means that Christians are not in the business of commending themselves but of winning all men everywhere for God. "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven." Exactly so; that is what we must do and be as servants of the Lord of the church.

I call you then, as Christ calls us all, to life within the church—a salty, yeasty, radiant sort of life. Let the church be the church by letting God be God—in all the dark and devious places of the human heart, in all the dusty highways and byways of the world's confusion, in all the centers of decision and power by which our experience is shaped and in all the intimate clusters and groupings of kinship and attachment where God's way with man is made indubitably plain. We know, really, who we are and what we have to do: now let us do and be what we know. That, as Paul said, is our reasonable service, our loving answer to the God who first loved us.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for October 1960	$ 7,421.84
Income for five months ended October 31, 1960	$37,143.69

OBITUARIES

THE REV. DR. ADOLF A. BERLE SR., retired Congregational Christian clergyman, educator and author, died in Boscawen, N. H., on November 18. He was 95 years of age.

Born in St. Louis, Mo., Dr. Berle was a graduate of Oberlin College, Oberlin, Ohio. Ordained in 1887, he served churches in Brighton, Salem and Boston, Mass. He was Professor of Applied Christianity at Tufts College, Medford, Mass., for many years. A pioneer in educational reform, he was the author of a number of books in this field.

He is survived by two sons, two daughters and five grandchildren. One son, Adolph A. Berle Jr., is a former Assistant Secretary of State for Latin-American affairs. His wife, Mrs. Mary Wright Berle, died in 1941.

DR. FREDERICK D. EYSTER of Frederick, Md., president of Potomac Synod (E and R), died suddenly in Lancaster, Pa., November 17 at the age of 58. A graduate of Franklin and Marshall College and Lancaster Theological Seminary, Dr. Eyster was ordained in 1928 and served churches in Pennsylvania and Maryland. In 1953 he was elected president of Potomac Synod and two years later became the synod's first full-time president, with offices on the campus of Hood College, Frederick, Md. In 1952 he received the Doctor of Divinity degree from Franklin and Marshall College.

Dr. Eyster was a trustee of Franklin and Marshall College, a member of the board of regents of Mercersburg Academy and vice president of the Maryland-Delaware Council of Churches. His widow, a daughter and two sons survive.

MRS. MARIE GEORGIANA FAGAN, wife of the Rev. William G. Fagan, minister of the First Congregational Church in Orange City, Fla., died in September.

Born in Chillicothe, Mo., Mrs. Fagan graduated from Boston University with a degree in Christian education. She met and married Mr. Fagan, who was minister of the Smithfield Avenue Congregational Church in Pawtucket, R. I. She assisted in the children's and youth programs and for six years was president of the State Congregational Women's Association of Rhode Island.

She went to Florida with her husband in 1955, shared with him the work of the Orange City church and served on state and association committees.

THE REV. LOUIS JOHN LUETHI, retired CC minister, died in Winter Park, Fla., on November 12 at the age of 98.

Mr. Luethi had served Congregational churches in Ohio, Michigan and Vermont. He received B.A. and M.A. degrees from Oberlin College and a B.D. from Oberlin Graduate School of Theology.

Since his retirement in 1933 he had lectured and served as interim minister of churches in Arizona and Florida. He is survived by his widow, a brother and two daughters, one of whom is the wife of the Rev. Milton S. Czatt of Brattleboro, Vt.

BURTIS ELLIS MOWREY, 66, of Montclair, N. J., president of Arthur K. Brown, Inc., and former treasurer of Union Congregational Church in Upper Montclair, died September 27 in Glen Ridge, N. J. He was a director of the Upper Montclair Savings and Loan Association and a former president of the Montclair Chamber of Commerce. His widow, a son and three sisters survive.

MRS. MARGUERITE M. OTT of Salem, Ore., widow of the Rev. Fred F. Ott, an E and R clergyman, died September 26 at the age of 82. Mrs. Ott served with her husband in Accra, Ghana, New York, Canada, North Dakota, Washington and Oregon. One son survives.

Word has just been received by *United Church Herald* of the death of THE REV. HOWARD E. PAIGE, 50, a CC minister of Goffstown, N. H.

Born in Massachusetts and educated at Bates College and Andover Newton Theological School, he served churches in Chelmsford Center, Mass., and Windsor and Barre, Vt., before becoming associate minister of the Vermont Congregational Conference in 1952. After six years he resigned because of his health.

He is survived by his widow, Geraldine, who is director of Christian education of the Goffstown Congregational Church, three children and his mother.

THE REV. HARVEY A. PARKER, minister of the Congregational Church in Berlin Heights, Ohio, died of leukemia October 19 two days before his 34th birthday.

A native of Windham, Ohio, he was a graduate of Hiram College and Hartford Theological Seminary. He served the Second Congregational Church of Suffield, West Suffield, Conn., from 1951 to 1956, when he went to Berlin Heights. He was active on various Ohio Conference committees and was moderator of the Central North Association in 1958-1959.

THE REV. EDGAR A. ROSS, CC minister, died on October 11. Mr. Ross had served the First Church in Pueblo, Colo., from 1944 to 1946. At the time of his death he had just begun an interim pastorate at a Japanese church in Chicago, Ill.

MRS. FORREST B. SHARKEY, 42, died October 28 in Hilo, Hawaii, after a brief illness. She was the wife of the minister of the Church of the Holy Cross in Hilo, and was active in the work of the church and the community. She is survived by her husband, a son and a daughter.

HELEN HURLBURT STOVER, a missionary nurse in Angola, Portuguese West Africa, for thirteen years, died in Claremont, Calif., October 4 at the age of 77.

She was born in Bailundo, Angola, daughter of the Rev. Dr. Wesley M. and Bertha Dodge Stover, co-founders of the Bailundo station.

Miss Stover came to the United States at the age of 11 and attended schools in Oberlin, Ohio, and Wheaton, Ill. She took her nurse's training at Chicago Baptist Hospital and received a bachelor's degree from the University of Southern California.

The Woman's Board of Missions of the Interior appointed her for nursing services at Bailundo in 1907. She was in charge of the dispensary and general medical work of the station.

THE REV. DR. CLARK S. THOMAS, 79, a retired CC minister, died November 11 in Springfield, Ill.

Dr. Thomas was ordained in 1906. He held pastorates in Illinois and Washington and during the Nineteen Forties was a public relations representative in the Auditor's Department of the State of Illinois. His widow, a son and a daughter survive.

MARY ISABELLA WARD of Newton Highlands, Mass., a Congregational Christian missionary in the Near East for forty-five years, died November 16 in Medfield, Mass. She was 86 years old.

Miss Ward, who served under the American Board of Commissioners for Foreign Missions, was a daughter of the late Langdon S. Ward, treasurer of the American Board for almost thirty years.

Born in Brookline, Mass., she was a graduate of Mount Holyoke College and taught for a time in Vermont and in New York State.

In 1900 she was appointed by the American Board as a missionary teacher on the staff of the Girls' Boarding School in Marsovan (now Merzifon), Turkey, where she spent most of her years of service. She also taught for a time at Gedik Pasha School in Constantinople, the American School at Brousa and the American Collegiate Institute in Izmir, Turkey.

She is survived by a sister, Laura D. Ward, Newton Highlands, a missionary in China for thirty-seven years, and a brother.

How to use this issue

YOUR FAMILY'S CHRISTMAS . . .

. . . will be enriched if you gather about your tree or creche and read together "One Knee Up" or "What Made the Wise Men Wise?" Adults and young people will enjoy the description of Christmas customs in our newest state. Other suggestions for reading will be found on page 19.

NEW YEAR'S RESOLUTIONS . . .

. . . for individuals or groups in the church could well be based on a study of Roger Hazelton's article on page 12. This is a good time of year to evaluate a church group's activities, and this article makes a good yardstick.

ALL WOMEN—AND MEN, TOO . . .

. . . should be concerned about "The Employed Woman and the Church." The article on page 16 will make you sensitive to her special needs and problems.

DISCUSSION GROUPS . . .

. . . should read the article on industrial communities (page 20). Questions for discussion include: (1) Are there any Jamie Chonkos in our church? If not, why not? (2) How can our church express its concern for the "little guy" in society? Another provocative article describes homes for rehabilitative care (page 14). Discuss whether the church has a *special* responsibility to provide welfare services to unwed mothers, orphans and problem children. J.M.B.

UNITED CHURCH HERALD

ONE KNEE UP

MARY JEAN IRION

OUR SON is working on plans for an elaborate manger scene to be erected in our front yard this Christmas. There are a few small hindrances to its actualization, such as (a) the lumber for the stable alone would cost $200, (b) we have a very small front yard—about one-third the size such a structure would require and (c) no one in the family has any talent with hammer and nails nor seems inclined to develop same. So this big idea will go the way of most little boys' big ideas.

Meanwhile Mark spends hours planning the scene on paper, going into great detail of measurement and description. Mary is forty-six inches tall, facing this way; Joseph is kneeling beside her, five inches to the south; the cow is off here to the left, mostly brown, with a little white; the Wise Men are kneeling here, here and here. . . .

"Look," Mark pauses to note an oddity in the colored picture of the Nativity he is using as a guide. "One of the Wise Men isn't quite kneeling. Caspar and Balthazar are, but Melchior has one knee up."

"Mmhmm," I acknowledge this difference, comment favorably on his hard work, rumple his hair and go back to my ironing board.

Strange, I think as the damp wrinkles smooth out and the warm steam rises —without knowing it Mark has discovered something quite profound. For there is a difference between kneeling all the way before the Christ and kneeling "with one knee up." I wonder why Melchior is in such a position as he finds himself before the manger bed. If only you were here, Melchior, I would ask you. Kneeling in submission, but only halfway. One knee up, one knee down. Why, sir?

Is it because your knees are proud that they will not bend all the way in the common straw of the stable? Must you keep one knee up to preserve the high regard you have for yourself? Is there part of you that will not bow to anyone or anything?

Or is this, perhaps, only a perfunctory gesture of courtesy on your part? Does it suggest the token bow, quick, casual, polite, because this is what one does in the presence of the great? If so, why on earth, Melchior, would you have come all this way to see the Christ child? Only because your two friends were coming and you wanted to be like them?

Or do you keep that one knee up in case of danger? After all, one can be up and away much faster from a half-kneeling position. Even in one so small, do you sense what it may cost you if you bow all the way, and do you keep your tentative posture just in case it should be necessary to flee?

Can it be, Melchior, that your unyielding knee is symbolic of an unyielding mind? You cannot kneel because intellectually you are not sure who this Child is that all are acclaiming? You cannot prove his origin, perhaps, nor his exact intent, nor precisely what God has in mind for him to do? Ah, who can know these things?

Melchior, my knees are your knees. I bow before that love of God, like you. Like you, I cast myself down but not fully. I worship and adore but not with all of me. I yield my life but with reservation.

Always one knee up, Melchior, you and I.

Can we not, for once, be humble enough to bow all the way? Can we not do it honestly, courageously instead of just politely? Can we not kneel on both knees with our offering—if not the golden ingots of calculated formulas and complete intellectual assent, then the richer, deeper fragrance of our poured-out adoration?

Melchior, Melchior, we both know that if we were to do this, we could never arise and go our way and be the same again. Knees pressed into the warm earth at Bethlehem's stable forever bear the imprint.

What fools we are! Can we not look once again at the love of God come down to man and this time, this time, bend that other knee?

Mary Jean (Mrs. Paul E.) Irion is wife of the Professor of Pastoral Theology at Lancaster Theological Seminary, Lancaster, Pa.

The Problems of Religious Belief

PROBLEMS of religious belief take precedence over the problems of the great American sex symbol, MM, in the current issue of a popular magazine.

The lead article in the December issue of *Cosmopolitan* is "What you really believe" by Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions. It is featured on the cover of the magazine above an article on the tribulations of Marilyn Monroe.

Public Concern

"What a man believes, once regarded as a strictly private, personal affair, is now recognized as a matter of public concern," Dr. Douglass writes. "In our abhorrence of every form of 'thought control' we have tended to forget that the Communists and other totalitarians are right on one point: Beliefs are important."

Much of the dynamism of communism can be explained, according to Dr. Douglass, by the power of its creed. "Behind the driving energy and resolute toughmindedness of the system lies a set of beliefs. . . . We may judge that the consequences of these beliefs are perverse and evil, but we cannot doubt their power. We who cherish a different way of life had better know what we believe, for the next period of history is going to be taken over by people who do," Dr. Douglass warns.

Few people, Dr. Douglass points out, face their real beliefs—the beliefs that are translated into action—honestly. While many people believe considerably less than they profess, he finds that many others—even people who think they have lost their faith—believe much more than they know.

Dr. Douglass offers four questions to help individuals discover their real beliefs: (1) What do you care about—genuinely care about in the deepest places of your life? (2) Are you willing to trust what you say you believe? (3) Do you think that skepticism is somehow more honest and more realistic than faith? (4) What do you find admirable—not merely in the sense of being pleasant to admire from afar but in the sense that it commands your love?" When a person genuinely gives his admiration and love to something, he continues, that man is really reciting a personal creed.

People really believe what they act, Dr. Douglass emphasizes. To face and accept this fact "may mean the discovery that you have been dishonest with yourself. But the discovery of dishonesty may be a tremendous victory for honesty and for honest faith."

Office of Communication

Make Christmas Giving Count

WHAT WILL be in those gaily wrapped packages under your Christmas tree this year? Gifts that count for something—or merely objects chosen in desperation to meet an obligation? Does the giving and receiving of such gifts do honor to the Child of Bethlehem? One trip to the department and variety stores with their crowds of holiday shoppers reveals how congested our thoughts of Christmas are.

Many gifts, of course, are carefully and deliberately chosen and are also enthusiastically and gratefully received. Many gifts will continue to be useful or will bring enjoyment for a long time to come.

One way you can be sure that your Christmas giving counts is to give a subscription to *United Church Herald*. Check your gift list now because your church magazine is an appropriate gift for your minister, that faithful church-school teacher and the shut-in who is always so hungry for news of what the church is doing.

There are others, too, for whom *United Church Herald* will be a most appreciated gift: the new family in the congregation, the couple that so frequently offers you a ride to church and your neighbor who sings in the choir.

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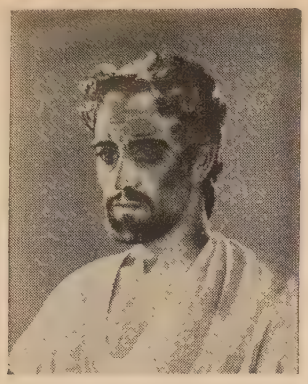

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World Congregationalism

The International Congregational Council announces the publication next month of the first issue of the magazine *World Congregationalism* in a new and enlarged form and solicits support from Congregationalists the world over. The editors will be the Rev. Ralph F. G. Calder and Glynmor John, whose offices will be at 110 Memorial Hall, Farringdon St., London E.C.4, England. A minimum of $1 covers subscription costs.

E and R Homes

(Continued from page 15)

ordinary experiences of childhood. She had never owned a toothbrush, never had access to a hairbrush. Her thin body and nervous nature were evidence of the tensions that had rocked her family. Hers was a broken home where alcoholism and parental strife had become a way of life. She needed security, an assurance of love and a chance to live as a little girl in a world that has much to offer.

Children have come to Hoffman from all over the Middle West. Some are referred by clergymen, others by juvenile courts and welfare agencies who recognize the excellence of the program offered.

At Hoffman youngsters receive carefully balanced diets to compensate for the malnutrition so many had suffered. Corrective and preventive medical services are available. Intensive, helpful casework service is utilized to assist the youngster to find his way back to a satisfying and useful life in the community.

Because this new development in Hoffman's service began only this year, it is much too early to assess the results of the treatment program. But this is certain. Since the agency has focused its growing professional skills on a therapeutic setting for the child and his family, commendation and approval have been immediate from the churches and welfare agencies in that part of the country. It is clear that Hoffman Home, in its second half century of service to the church and the community, has embarked on a most adventurous effort to keep pace with the changing requirements of our society.

These are the stories of only two of the children's agencies related to the church. Similar stories just as exciting can be told about each of the other homes. Since December has been set aside as a time for special emphasis on health and welfare services, an opportunity is provided for becoming better acquainted with the changing programs of our agencies. Groups and individuals interested in the dynamics of these expanding services provided through the church are welcome to visit any of the child-care agencies.

White House Tree Now a Church Cross

MARGARET McDOUGALL

WASHINGTON, D. C.'s community Christmas tree, which glowed with lights and a star for a few brief weeks last year at the Pageant of Peace near the White House, is now a free-standing cross at the new Bethesda Congregational Church in Bethesda, Md.

Alice Kimball of Presque Isle, Me., gave the tree, a tall silver spruce that had grown in her woods for eighty-five years, to the people of the national capital. Standing in Washington, lighted by the President in ceremonies held before Christmas, it seemed to become a symbol of peace for all.

Usually such a tree is hauled off and burned when the Christmas season is over, but this past year the giant tree was seasoned and hewn into a cross as a permanent symbol for the new church. Melvin Musser, a deacon, thought of the possibility and through the efforts of Clayton Childs and Frederic Fox, church members, and with the permission of the Washington Board of Trade, the idea became a reality.

Families gathered in the public-school meeting place of the young suburban church on Christmas Sunday had heard the minister, the Rev. Grover C. Rieger, tell the children a legend of a fourth Wise Man who came from the North bringing a Christmas tree to the Christ child. Its green branches were a symbol of life in the dark winter. Then he told them the story of Miss Kimball's tree and of how this tree, made into a cross, will continue to be a symbol of the living Christ.

Young people of the church, excited by the plan, immediately asked to have a share in it. The Student Council of the church school then paid to have the cross made and erected in front of the first unit of the new church.

The enthusiasm and imagination with which this project was carried out are typical of the Bethesda congregation. The church is only four years old, but since its founding in 1957 it has been characterized by creativity and vigor.

The congregation was formed from a nucleus of forty-five interested families who moved into this rapidly growing suburban community. From the beginning all major decisions were made with an eye to continued growth and development.

An adult educational program geared to the needs of "searching modern man" was an important element in church life from the start. Studies of church art and architecture laid the groundwork for the congregation's own building plans. The Christian education program, especially important because so many members of the church are young married people, has explored workshops for teachers, the use of husband-and-wife teaching teams and the establishment of student councils in which young people take serious responsibility for their own Christian education curricula and stewardship projects. Apparently the program is now bearing fruit.

Margaret (Mrs. John C.) McDougall is a member of Bethesda Congregational Church, Bethesda, Md. Photo by courtesy of the *Washington Post*.

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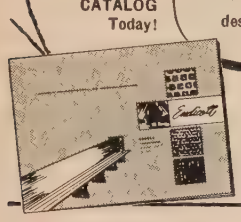

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Church and Ministerial RECORD

E and R Address Changes

BERGES, CARL E., North Tonawanda, to 26 Navarre Road, Rochester 21, N. Y., pastor of St. Paul's.

BOOTH, G. ROBERT, to 10 Forest Hills Road, Pittsburgh 21, Pa., (change of residence).

CHIDESTER, C. KENT, Cincinnati, to 800 N. Barron St., Kenton, Ohio, pastor of St. John's.

DETTREY, RICHARD E., Chester Springs, to 206 Main St., Trappe, Collegeville, Pa., pastor of St. Luke's.

FENSKE, PAUL B. and ELIZABETH W. (G), 313 N. Thirty-seventh St., Philadelphia 4, Pa., campus ministers, Drexel Institute of Technology, (new).

FOARD, LAWRENCE C. JR., R. D. 2, Pottstown, Pa., pastor of Shenkel, (new).

FOSTER, HUXLEY C., Cleveland, Ohio, to 1273 Sheffield Place, Thousand Oak Calif., organizing pastor of a congreg tion in Conejo Valley.

COCKLEY, MILTON E. JR., Laureldale, to 6 Elm Ave., Muhlenberg Park, Readin Pa., (change of residence).

HENNESSEY, JOSEPH B. JR., Roaring Sprin to 200 Charles Ave., Selinsgrove, P. pastor of St. Paul's.

HILFIKER, WARREN T., to 24 Kettering Av Kenmore 23, N. Y., (change of re dence).

JUERGENS, ARTHUR H., Orchard Park, N. Y to 525 Lockhardt Gulch, Santa Cru Calif., (retired).

KLEIN, ERNEST C., Belleville, to 316 W Third St., Centralia, Ill., pastor of th Centralia-Central City Charge.

KNAUL, PETER D., 4240 N. Seventy-eigh St., Milwaukee 2, Wis., assistant past of Faith, (new).

KNIKER, MARTIN P. (D), 415 N. W. Fif St., Evansville 8, Ind., (correction).

MAYER, DONALD E., 420 E. Monroe S Mexico, Mo., (change of residence).

MUNZ, ARMIN C., Red Lodge, Mont., to 14 Eighth Ave., Scottsbluff, Neb., pastor Zion.

SANTSCHI, FREDERICK E., to 415 Green Vie Ave., Upper Sandusky, Ohio, (chan of residence).

SCHOUP, HAROLD M. and ANN H. (M), Princ ton, N. J., to Aleppo College, Alepp Syria, U.A.R.

SENNEWALD, GERHARD C., Bloomington, Ill to 113 Fort Stanwix Park, S., Rom N. Y., pastor of Trinity.

SIMPSON, WILLIAM H. (CC), Lancaster, Pa to Lynn, Mass., pastor of Bethany.

SMITH, CARL T. (M), Philadelphia, Pa to c/o the Rev. Sterling H. Whitene 11B Cambridge Rd., Kowloon Ton Hong Kong.

STAHL, PHILIP M., Dayton, Ky., to 117 Lakepointe, Grosse Pointe Park, Mich pastor of Grace.

THIEDT, HAROLD W., Toledo, to 16 Pitts burgh St., Columbiana, Ohio, pastor o Grace.

UBBELOHDE, E. JAMES, to Zeckendorf Cam pus, 190 Willoughby St., Brooklyn 1 N. Y., postgraduate study, New Yor University.

WHITEN, B. E. JR., 1809 Freeman Ave., Cin cinnati, Ohio, serving as assistant pasto First, on privilege of call.

WULFF, MARVIN G., Bucyrus, to 3165 Dick inson Road, Cincinnati 11, Ohio, pasto of Martini.

ZINK, J. WALLACE, Owensboro, Ky., to 3163 Winchester St., Warren, Mich., pasto of St. Paul's.

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E and R Installations

BURGER, WILFRED R., First, Reeseville, Wis., November 13.

FOARD, LAWRENCE C. JR., Shenkel, R. D., Pottstown, Pa., November 6.

HENNESSEY, JOSEPH B. JR., St. Paul's, Selinsgrove, Pa., November 6.

MALZER, SHIRLEY K., Trinity, St. Louis, Mo., October 9.

NAGY, FRANK, Carondelet, St. Louis, Mo., October 30.

PHILLIPI, MILO J., Trinity, Quincy, Ill., October 16.

SETTLAGE, ROBERT L., Van Wert Rural Charge, Northwest Ohio Synod, October 30.

STAHL, PHILIP M., Grace, Grosse Pointe, Mich., November 6.

VOLLE, ALVIN F., associate pastor, Peace, Elkader, Iowa, October 30.

Newly Vacant E and R Pulpits

Kansas City Synod—Peace, Alma; Zion, Junction City, Kan.

Midwest Synod—Friedens, Seward, Neb.

Northeast Ohio—Faith, Cleveland; First Federated, North Jackson.

North Illinois Synod—Broadlands-Sidney Charge, Ill.

South Illinois Synod—St. John's, Evansville.

South Wisconsin Synod—Grace "E", Milwaukee; Waubeka-Fillmore Charge, Wis.

Texas Synod—Cross, Seguin.

CC Calls

BAKER, WELTIE E., to interim, Durand, Michigan.

BELL, ROGER, to associate, First, Troy, Ohio.

BOND, ROBERT H., First, Beardstown, to Woodside, Rockford, Ill., church extension project.

BOYER, WILLIAM, to Christiansburg and Lost Creek, Casstown, Ohio.

COOLEY, CHARLES R., assistant, Community, Miami Beach, Fla., to Community, Suquamish, Wash.

CROWL, WILLIAM, to student minister, Mecca, Cortland, Ohio.

FENNER, MELVIN R., to Federated, Toppenish, Wash.

FREARS, ROBERT C., to minister of education, First Baptist-Congregational, Flint, Michigan.

HOWD, EUGENE, Baptist, to Calispell Valley Community, Cusick, Wash.

LEE, W. CURTIS, to West Liberty, Ohio.

LENNON, TARI, to minister of education, First, Darien, Conn.

LESTER, EMILY C. (MRS. FLETCHER C.), to field staff of National Fellowship of Congregational Christian Women.

MC CLEARY, ROBERT L., to Harrison, Mich.

NAVE, CLARE, First, Newton, to Plymouth, Robinson, Ill.

NEWSHAM, HAROLD G., First (Center), Hartford, to associate, Newtown, Conn.

POMEROY, ROBERT F., Clarksburg, Calif., to Westminster, Spokane, Wash.

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STORMER, RAY, to York Street, Newport, Kentucky.

SWAIN, EDWARD, to Ludlow Falls, Ohio.

VENATTA, LEO B., to Union, Mattoon, Ill.

WARE, JOHN, to Bethany, Lebanon, Ohio.

WARREN, CLAUDE W., to interim, Huntsville, Alabama.

ZIMMERMAN, THERON A., minister at large, Washington Congregational Christian Conference, to Rapid City, S. D.

CC Resignations

ALUTIUS, JOSEPH F. JR., EUB, Lost Creek and Christiansburg, Ohio.

CHASTAIN, WILTON L., Union, Mattoon, Ill.

DIETIKER, KEMP E., youth assistant, Union, Hinsdale, Ill., to Chicago Theological Seminary.

DULANEY, ROBERT, student assistant, Mont Clare, Chicago, Ill.

KUNKLE, BURTON E., Mecca, Cortland, Ohio.

METTLING, LEONARD J., First, Blue Island, Ill., sabbatical leave.

WOBUS, REINHARD, E and R, interim, West Liberty, Ohio.

CC Installations, Ordinations, Recognitions and Anniversaries

AESCHLIMAN, CHARLES W., recognition, First, Centralia, Kan., October 24.

ALLENBY, H. ALFRED, installation, South, Braintree, Mass., October 9.

ANDERSON, ROBERT C., ordination, St. Paul, Chicago, Ill., October 23.

ASMAN, DONALD R., installation, Hermosa, S. D., October 9.

BARNES, HOMER, ordination, Mount Lebanon, Steele, Ala., October 1.

BAXTER, Iowa, 75th anniversary, November 6.

BLANKENHORN, WARREN A., installation, Russell Woods, Phenix City, Ala., November 6.

BROOKS, HOWARD E., recognition, Litchfield, Mich., October 4.

BRUCE, JOHN W., installation, First, Twinsburg, Ohio, October 23.

CLEAR LAKE, Iowa, 90th anniversary, September 25.

CLEARY, WILLIAM O. JR., ordination, Highland, Lowell, Mass., June 19.

COOLEY, WALTER L., installation as associate, First, Kent, Ohio, October 30.

DAVIS, WALTER B., installation, First, Verona, N. J., October 23.

EVANS, DAVID L., installation as associate, Brentwood, St. Louis, Mo., October 30.

FATE, RUSSELL L., installation, First, Ames, Iowa, October 16.

FIELDER, NORMAN R., ordination and installation, New Baltimore, Mich., October 30.

GIBSON, F. DONALD, recognition, Gilman, Iowa, September 18.

GRUBBS, MARY S., installation, Community Congregational, Creede, Colo., November 29.

HENDERSON, HAROLD C., installation, East, Tallassee, Ala., October 16.

HENRY, FRANK E., sixty years in the ministry, August 28.

HIEB, STEPHEN P., installation, Union, Mellen, Wis., November 6.

HILL, CHARLES M., installation, Bismarck, N. D., November 6.

HUNTER, RICHARD D., installation, Ravena, N. Y., November 6.

LENHART, JAMES W., installation, Plymouth, Des Moines, Iowa, September 18.

LEYSATH, MURDALE (MRS. E. F.), recognition as lay preacher and pastor, Sherburne Center, Vt., October 16.

LORD, RAYMOND W., ordination, United, Grayslake, Ill., October 2.

MC KENNA, PAUL E., recognition, Clinton, Mich., October 23.

MINNEAPOLIS, Minn., Lynnhurst, 50th anniversary, October 23.

MONROE, W. IRVING JR., installation, South, Peabody, Mass., October 30.

NUTTING, HARTLEY, ordination and installation, Roscommon and Luzerne, Mich., October 2.

PALMER, PHILIP W., installation, Community, Kawkawlin, Mich., October 2.

PARKER, JAMES L., installation, Union, Montrose, Colo., October 10.

PLATEAU VALLEY CONGREGATIONAL HOSPITAL, Collbran, Colo., dedication of chapel in memory of Martin Gunderson.

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ICKARD, ERIC M. JR., dismissal by Essex South Association, October.

ILEY, W. ROSCOE JR., installation, First, Camden, Me., October 16.

OBERTSON, WALLACE, installation, Peoples, East Lansing, Mich., October 23.

ODGERS, GLEN E., ordination, Webster, Havre de Grace, Md., October 16.

OWAN, Iowa, First, dedication and cornerstone laying, September 25.

HERBURNE CENTER, Vt., 75th anniversary, October 16.

MITH, KENNETH B., ordination, Park Manor, Chicago, Ill., May 29.

ILL, C. EUGENE, installation, Pleasant Hill, Calif., September 25.

PENCER, Mass., dedication of church-school building, November 13.

TARK, WALTER W., E and R, installation, Hayden, Colo., November 16.

TONEBACK, GEORGE S., Mennonite, installation, McPherson, Kan., October 23.

TRAIGHT, CARLOS H., installation, First, Monson, Mass., October 23.

UFFOLK, Va., Christian, 100th anniversary, November 6.

TOPEKA, Kan., Seaman, dedication, September 25.

TURNER, JAMES E., ordination, Federated, Sherborn, Mass., November 6.

UNRUH, RALPH C., installation, Smith Memorial, Grand Rapids, Mich., October 23.

UTICA, N. Y., South, 40th anniversary, October 9.

WHITLEY, ROGER, ordination, Mount Grove, Steppeville, Ala., October 1.

WINDEMILLER, DUANE A., installation, First, Bradford, Haverhill, Mass., October 20.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During November:

In New York City: Marguerite E. Bicknell of the Near East Mission for pre-retirement furlough. In the Near East since 1948, Miss Bicknell has served on the staff of Pierce College and its School of Social Work at Elleniko (Athens), Greece, at the American Collegiate Institute in Izmir, Turkey, and in Mardin, in the interior of Turkey.

Mr. and Mrs. Richard E. Maynard of the Near East Mission for furlough. As director of Tarsus College, Tarsus, Turkey, Mr. Maynard divides his time between supervising, teaching, counseling and other aspects of institutional life. He teaches English and is in charge of the library.

Mr. and Mrs. Arthur H. Whitman Jr. of the Near East Mission for furlough with their two children. As mission treasurer Mr. Whitman is concerned with financial, legal and property matters.

CC Departures for the Field

During November:

From Boston: Agnes A. Wood of the South Africa Mission returning from furlough to rejoin the staff of Inanda Seminary, near Durban, as teacher and associate principal.

From San Francisco: Mrs. Alexander J. Grant (Fern Babcock) of New York City, under appointment for service in the Department of Social Welfare of the United Church of Christ in the Philippines. She will join Mr. Grant in Manila.

CC Births

The Rev. and Mrs. John T. Parsons of the South Africa Mission, now on furlough, have a son, Lawrence Lee, born September 15, 1960.

October 8, 1960. To Mr. and Mrs. Johannes E. H. Meyer of the Near East Mission, a son, Markus Peter, in Ankara, Turkey.

October 11, 1960. To Mr. and Mrs. William C. Dizney of the Near East Mission, a daughter, Dieuwke Alison, at the Talas Nute Clinic, Talas, Turkey.

Classified Advertisements

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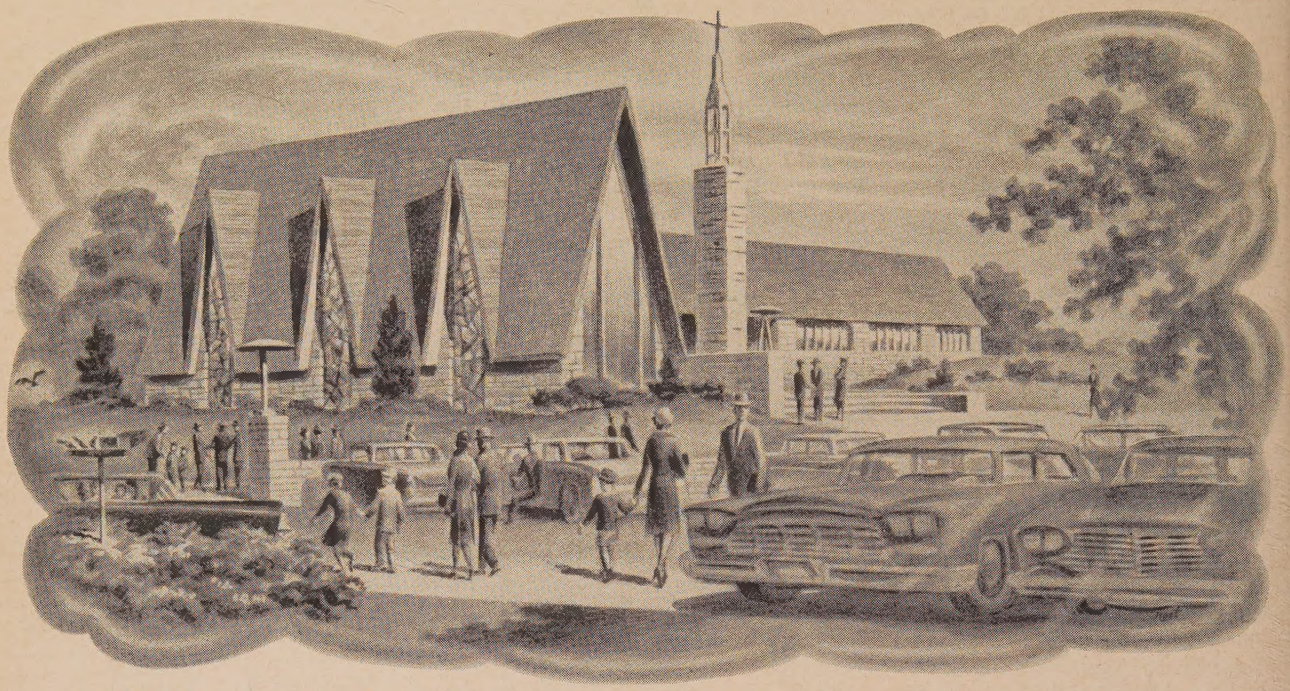

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